A Helpe vnto Deuotion:

Containing

Certain Moulds or Forms *of prayer, fitted to ſeuerall occaſions; & penned for the furtherance of thoſe, who haue more deſire then skil, to poure out their ſoules by petitions vnto God.*

By Sam. Hieron.

Phil. 4. verſe 6.

In all things let your requeſts be ſhewed vnto God, in Prayer and Supplication, with giuing of thankes.

(***)

Imprinted at London by *H. L.* for *Samuel Macham*, and are to be ſolde at his ſhop in Pauls Church-yard at the ſigne of the Bull head.

1608.

BODLEIAN
16 AUG 1934
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To the right Worshipfull, the Lady Mary Strode, of *Newingham* in *Deuon*.

MAdam, if I should vndertake a discourse of the worth and excellencie of Prayer, it would be much harder for mee to keepe measure, then to bee furnished with matter. How it is commaunded by God, and commended by the frequent practise of all the faithful, there is no man reading the Scripture can bee ignorant: and what sweetnesse it brings to the Soule and Conscience, by hauing such a continuall

entercourse & communion with the Lord, I hope your Ladyship can witnesse from your owne experience. This is all I will say on the behalfe of Prayer, that as it is one of Gods titles of Honour to be stiled, The hearer of Prayers (*Psal 65.2.*) *so to call upon the Name of the Lord is put for the whole duety and as it were the life and substance of a Christian.* (*1.Cor.1.2. 2.Ti.2.19.*). *Prayer is that which seasoneth all other seruices which we offer vnto God, it is an argument of a mans effectual profiting by other exercises of godlines, it is a thing which the persecuters of the Saints, when they violently cause all publike acts of worship*

ping

ping God to be intermitted, cannot abbridge vntil life it selfe be extinguished. Much talking there is of Prayer in the world: but if, setting aside mens lip-deuotiõ, enquiry be made into them, what apprehension they haue of their owne wants, what conceit of the Maiestie and presence of God, what knowledge and vnderstanding of his promises, what care (when they come to pray) to watch ouer their own straggling thoughts, and to tye their hearts to that businesse of deuotion, we shall find such an vniuersall scarcitie of these things, that it may bee safely affirmed, that albeit there be many kneelers and speakers, and repeaters of words, yet

there are fewe true petitioners vnto God. Now among those fewe which make conscience to performe this duty as they ought, I haue obserued a great defect: namely, that for want of exercised vvits, of knowledge in the Scriptures, and especially of experiēce in the power of godlines, and of a liuely sense and distinct conceiuing of their own personall necessities, they are not able to bee their owne messengers, nor to doe their owne errand, in presenting the sacrifice of Prayer before the Lord. They vvould pray vvith their families, but they know not hovv; they haue a vvillingnes vpon other occasions to become suters vnto God but

but they cãnot deuiſe which way to begin. To helpe theſe, I haue lately taken a little paynes: not vvith an intent to bind their deuotions to my words, (for vvho am I, that I ſhould take vpon mee to limit the motions of another mans heart, to a forme of my deuiſing?) neither yet to cheriſh any in this their inſufficiency to deliuer their owne apprehenſions and particular caſes vnto God: but that by ſeeing the order and courſe of Prayer, and by acquainting themſelues with words and formes of ſpeach agreeing to the nature of ſuch an exerciſe, they may at laſt, like little children, vvho by creeping, & by the leading of others,

learne to go, be able to performe this holy duety with cotentment to themselues, and with comfort also to others vppon occasion. Hauing ended this little labour, I emboldened my selfe to offer it to your Ladyship: not so much for your owne neede (who I hope are able with Hannah, out of the abundance *of inward feeling, to* poure out your Soule before the Lorde, 1. Sam. 1. 15. 16) *but as a pledge of my loue, and as a witnesse of my thankefulnesse vnto God for his graces in you. And so leauing this Manuel with you, as a memoriall of that respect which your Ladyship may many wayes challenge from mee, I pray God in*

Christ

Christ to keepe you by his mighty Power through fayth, vnto Saluation.

Modbury, the 10. of October. 1608.

Your La. in all Christian duty,

Sam. Hieron.

To

To the Christian *Reader.*

I Am not ignorant (good Reader) that set formes of Prayer are very distastfull vnto many: They are adiudged to bee a kind of confining and limiting of Gods Spirit: And some which doe allow them a lawfull vse in the Congregation, doe yet not so well approue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse who scarce account it praying, vnlesse

vnleſſe it bee by a booke; nor their careleſneſs, who labor not to attaine to an ability of commending their perſonall occaſions (euen in wordes of their owne conceiuing) vnto God: ſo I could neuer ſee good reaſon, why platformes of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer ſhould bee thought any way inconuenient or needleſſe amongſt Chriſtians. There is a great deale more arte in the cariage of a ſute to be put vppe vnto God (eſpecially when a man is to be the mouth of others, as in a family, or in viſiting the ſicke, or the like occaſion) then euery one, though perhaps hee haue ſome good feeling and vnderſtanding in Religion, can at the

firſt attaine vnto. Neither is it (as is pretended) any ſtraitning or bounding of Gods Spirit; but a meanes rather of quickening and ſtirring vp the ſpirit of him that prayeth, when he ſhall ſee the neceſſitie of bemoning ſome corruptions, or of craving ſome graces, or of giuing thanks for ſome bleſſings receiued, which himſelfe did not ſo much as thinke vpon before. Beſides, that hee may according as his ſpirituall feeling ſhall increaſe, enlarge any particular requeſt, if it bee not ſo full to his preſent caſe; or inſert his owne more perſonall concernements, which he, who went about onely to giue him ſome generall directions, was not able to coniecture. And touching that which I do here offer

offer to the worlde, I profesſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon mee to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo and no otherwiſe, as though I would reduce all ſupplications to be put vppe into the high court of Heauen, vnto a proportiõ & ſcantling of my conceiuing: He ſhal wrong me very much, whoſoeuer ſhall ſo imagine. Only this was it I intended and thought: I ſaw the ignorance of that place, where I liued. I had often & earneſtly commended Prayer: I had many times, with the beſt reaſons I could, perſwaded the vſe of it in priuate families. I perceiued with-

withall in some, a better inclination to it, then power to performe it. Hereupon I thought with my selfe, that as familiar Catechismes, and plaine Treatises haue their vse being ioyned to the publique ministry, to bring those, which are yet but babes in Christ (1. Cor. 3. 1.) vnto knowledge; so also some helpe in this kind might bee good, to beget feeling, and to be a guide to those which haue as yet but stammering and lisping tongues, vntill they shall be able, hauing tongues as fined siluer (Pro. 10. 20.) plainly and distinctly to speake the language of *Canaan* (Isa. 19. 18.). For this cause I gaue my booke no greater title then A HELP to DEVOTION, because I would not bee mistaken,

or

or thought to intend any thing els, but onely to further their religious purpose, who would faine learn to pray orderly and effectually vnto God. And in this course, I am sure, that I am not without Examples. Worthy Diuines haue in these latter times bestowed their paines this way: M. *Iohn Bradford*, M. *Edw. Deering*, M. *H. Smith*, M. *R. Rogers* (pag. 421. of his 7. Treatises.) M. *Brinsly* (in the second part of the True Watch) and others whome I need not name. I might mention others of other countreyes, as M. *Calum* (in the end of his Cathechisme,) &c. But the warrant of the Scripture is aboue all. I will say nothing of those formes which wee finde appointed for publique vse in the

the Temple: that which I endeauour to iuſtifie, is the lawfulneſſe of formes for priuate helpe. I might tell thee of the words of Prayer, which the Prophet bade the people to take vnto them, and to ſay vnto the Lord (Hoſ. 14.3): of the forme which *Habakkuk* was wont to vſe for the ignorances of the people (Chap. 3.1.): of the many Pſalmes which are ſtiled, Pſalmes of inſtruction, not onely becauſe the matter was of vſe to inſtruct Chriſtians, but alſo becauſe the very mould it ſelfe might remaine as a helpe in Prayer for thoſe, who ſhould at any time fall into the like occaſion, which the enditer of the particular Pſalmes was exerciſed with. Theſe & other things might I inſiſt vpō:

But

But I finde a title giuen to one Psalme, which shall be to mee in stead of many proofes, Psal. 102. It is this: A Prayer of the afflicted when he shall bee in distresse and powre foorth his meditation before the Lord. Which Psalme, thogh ayming perhaps at some more speciall afflictiō, in which the seruants of God then were, yet inasmuch as it is reported in the title to be for the general vse of an afflicted person (as indeede it is excellent for such an occasion) it seemeth to mee abundantly to satisfie all those who shall doubt of the conueniencie of such set directions

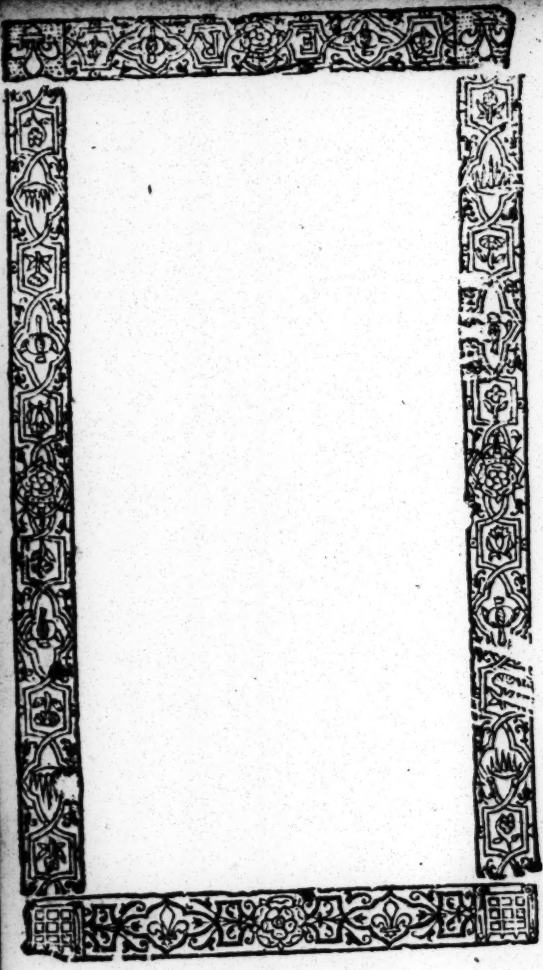
Thus hauing acquainted thee with my whole intent, and laboured (least thou shouldest

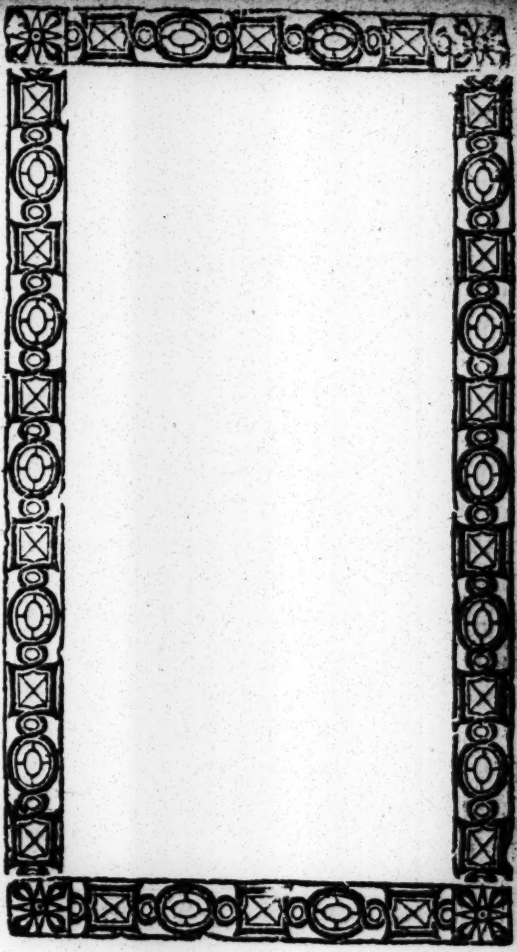
shouldest be forestalled by any mis-opinion) to shew warrant for my doing, I commend my endeauours to thee, and thee to the Lord, praying him to furnish thee with the spirit of supplication (Zech. 12. 10.) that thou mayest bee so full of holy matter (Iob 32. 18.) and so aboūding with gratious speach (Col. 4. 6.) that thine ability to vtter thine owne feeling vnto God, may bring much sweetnesse to thy Soule, and no lesse comfort to others, if thou bee at any time occasioned to speake in the name of others vnto his Maiestie: Adding this withall, that if thou ayme not at this grace, but content thy selfe still to speake no other wordes but such as are put into thy mouth, thou wrongest

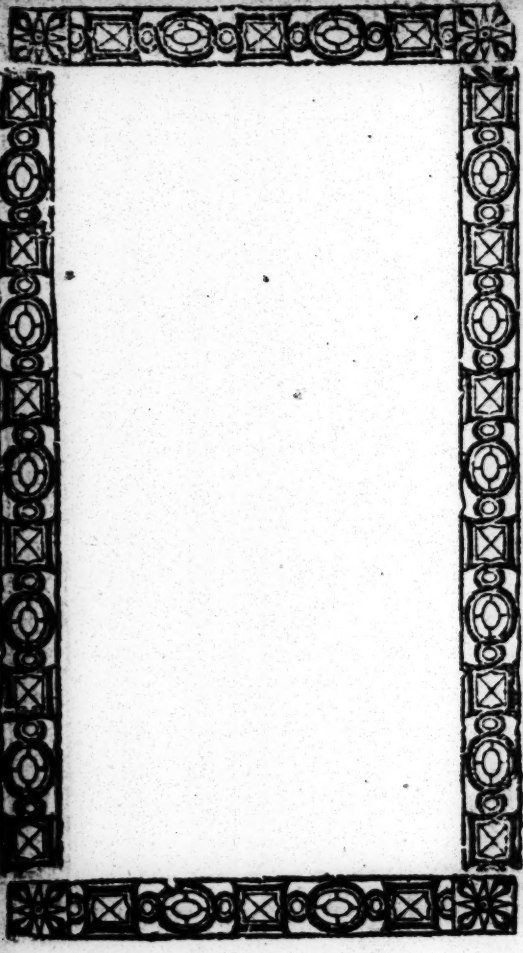
wrongest thy selfe greatly, and all those who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

Sam. Hieron.







A short Aduertiſ-ment, touching Prepa-ration before Praier.

In which is ſhewed { 1. *The neceſſitie of it,* 2. *The manner of it.*

THe neceſſitie of Prepa-ration may appeare ma-nie waies.

1 *By our ſauiours platform,* in which the Petitions are not ſet downe abruptlie; but a ſolemne preface is prefix-ed, like a faire porch to a

beautifull houſe: to teach vs to frame our affections and ſet them in due order, before we draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandement*: Bee not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God. Eccleſ. 5.1. It is a dangerous thing to babble out vndigeſted & vnaduiſed words in his eares.

3 *By example*. O GOD (ſayth *Dauid*) mine heart is prepared, ſo is my tongue &c. Pſal. 108.1. It was the difference betwixt him and hypocrites, that he waſhed his hands in innocencie, before he

he would compaſſe the Altar Pſal. 26. 6.

4 *By due proportion from outward things.* If a man goe before a Prince, or man of authority, he will thinke vpon his cariage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould we prepare when we come to ſpeake to God, who is higher then the Kinges of the Earth?

2 *The manner of Preparation ſtands in* { *Praying,* / *Meditating.*

1

PRaying: Meruaile not that I make Praying a preparatiue to praier. A little eat-

ing prepareth a weake ſtomacke, and ſetteth an edge vppon the appetite to eate more; ſo in prayer: Therefore *Dauid* before prayer, praied, Let my prayer be directed in thy ſight as incenſe &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Pſ. 141. 2. 3. A liſting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2 *Meditating*, vpon three things: 1 GODS maieſtie: 2 GODS promiſes: 3 Our owne vilenes. The reaſon is this: There are 3 thinges chiefelie requiſite in prayer

er which are helped by this threefold meditation: 1 Humilitie and lowlines of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2 Confidence and aſſurance to be heard, bredde by the knowledge of Gods promiſes; 3 Feruencie of affection, ſpringing from the apprehenſion of our owne vileneſs.

That the maieſtie of God muſt bee thought vpon, is proued, Eccleſ. 5.1. Hee that ſpeaks to God, is bidden to remēber, that God is in heauen.

That the promiſes muſt be muzed vppon, appeares, 2. Sam. 7.27. Thou haſt reueiled

vnto thy ſeruant &c. Therefore hath thy ſeruant beene bold to pray &c. Geneſis, 32. 11. 12. I pray thee deliuer me, &c. for thou ſayedſt, I will ſurelie dooe thee good. What courage can we haue to goe to the throne of grace without the warrant of promiſe?

That our owne vileneſſe muſt bee remembred, it is euident. Gen. 32. 10. I am leſſe then the leaſt of thy mercies. Ezra, 9. 6. O my God, I am aſhamed and confounded to lift vp mine eyes, &c. for our iniquities are increaſed, &c. Thus then prepare thy ſelf to pray: Exerciſe thy thoughts before

before hand vpon theſe three things: 1 what a preſence full of maieſtie thou muſt come into: 2 what ſweete promiſes he hath made to encourage thee: 3 what neede thou haſt to fly to his mercie. This will furniſh thee with humilitie tempered with cheerefulnes, & both whetted on & quickened by the feeling of thy owne neceſſitie.

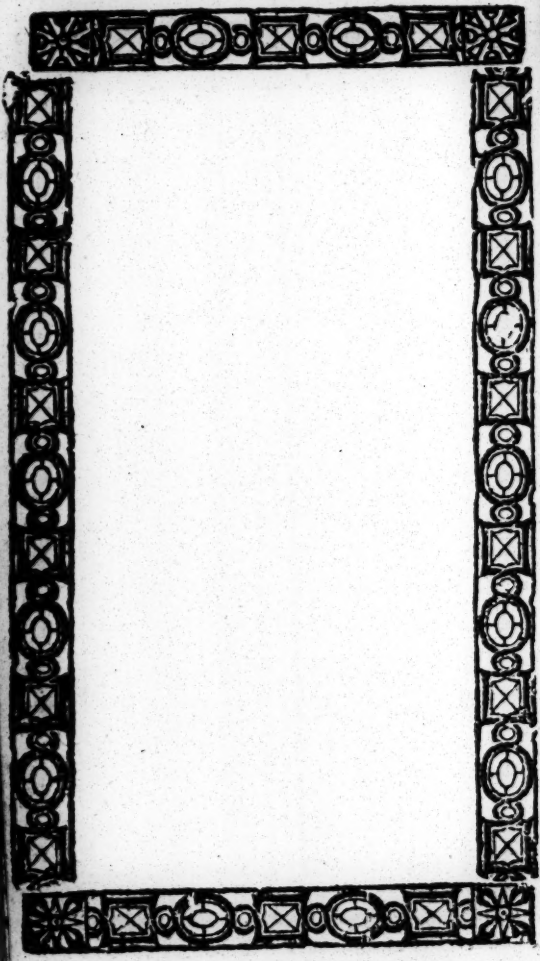
To helpe thy meditations of Gods maieſty, remember Pſal. 104. 1. O Lord my God, thou art exceeding great, thou art clothed with glorie and honor &c. 1. Tim. 6. 16. who only hath immortality, and dwelleth in a light that none can attaine to, &c. and ſuch like places.

To ſupply thee with words

of promiſe: conſider Pſa. 50. 15. Call vpon me &c. ſo wil I deliuer thee &c. Iſ. 65. 24. yea before they call I will anſwer, and whiles they ſpeake I will heare. Iohn, 14. 13. Whatſoeuer you aske in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thy own vileneſſe, ponder Iob, 5. 14. Man drinks iniquitie like water. cha. 25. 4 Hee cannot bee cleane that is borne of a woman. Pſalme, 51. 5. I was borne in Iniquitie &c. Romanes, 7. 18. I knowe that in my fleſh dwelleth no good thing. Gather account of thy particular ſinnes,

ſinnes as Iob did, Chapter, 9. 3. View thy ſelfe often in the glaſs of the Law.



1. A Morning *Prayer, for priuate* Families.

MOst gratious GOD and louing FATHER, in all humilitie of soule, and vnfained acknowledgement of our bounden duty, we present our

our selues heere before thy throne of maiestie, and glory, desiring in some measure to shew our thankfulnesse for the multitude of thy mercies heaped vpon vs thy most vnworthy seruants. By thee at the first we were fearefully and wonderfully made, thou coueredst vs in our mothers wombes, thou gauest vs the shape of men & women, when it was free for thee to haue equalled vs vs vnto thy basest creatures: since, it hath pleased thée to preserue vs, to watch ouer vs and to guard vs by thy prouidence, to open thy hand, and to replenish vs with good things, to giue vs foode

and

and rayment, health, libertie & peace: O Lord thy compassions faile not, but they are renued euerie morning: euen in this night past, we haue receiued an apparant euidence of thy loue: For whereas, for the sinnes committed the day before, thou mightest euen in the deade of sleepe haue taken our soules from vs, and so suddenly haue brought vs to our account, it hath been thy pleasure yet to spare vs; and not onlie so, but to refresh vs with quiet rest, and to bring vs in safetie to the beginning of this day. Grant (O Lord) wee pray thee, that the ordinarie vse of these thy kindnesses, may not

not make vs the leſſe to eſteem them: but ſo affect our hearts with the apprehenſion of them, that we may learne to admire thy mercy, which dealeſt ſo gratiouſly with ſuch vnthankfull perſons as wee haue alwayes beene, and may euen bind our ſelues to ſtriue to ſhew all obedience & duty to thee, which doſt ſo enlarge thy goodnes vnto vs. But chiefelie (O Lord) raiſe vp (we beſeech thee) our hearts and our affections from theſe outward fauours (the leaſt of which notwithſtanding is greater then the beſt of our deſeruings) and drawe vs to the ſerious conſideration of thoſe bleſſings,

sings, which doe more directlie concerne a better life. Make vs thankefully mindfull of the grace of election, by which thou freely choosest vs in Christ to be vessels of mercie, before we were; of thy sending thy sonne out of thine owne bosome, being in thine owne forme, to take on him the forme of a seruant, and to become obedient vnto the death euen ẏ death of the Crosse for our sakes; of thy calling vs out of the kingdome of darknes by the power of the gospel preached, of thy shining into our hearts by the enlightening of thy spirit; of quickening vs when we were dead

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in treſpaſſes and ſinnes; of thy begetting vs againe vnto a liuelie hope; of the firſt fruites of the ſpirit, and of that earneſt of our inheritance which thou haſt giuen vs: of the dailie free vſe and libertie of thy woꝛde, whereby that great myſterie of godlines yea euen thy whole counſell is cléerelie reuealed to vs. O Lord teach vs to conſider what miſerable creatures wee were in our ſelues, & what a fearefull caſe we had yet beene in, if thou hadſt left vs to our ſelues: that ſo the veiw of theſe vnſpeakable and vndeſerued fauours may euen rauiſh our ſpirits, and ſo poſſeſſe our hearts that we

we may constantly resolue, hencefoorth to giue vppe our selues as a liuing sacrifice, holie and acceptable vnto thee, and to deuote all our powers both of soule and body to the glorie and honor of thy name. And (Lord) enable vs hereunto we pray thée; for we are not sufficient of our selues, to thinke anie thing, as of our selues, we are naturally reprobate to euerie good worke. Open therefore the eies of our mind, that we may see what is good, and what thou requirest of vs; teach vs to make thy word our delight & counsellor; that by it we may be informed in thy paths: put thy spirit

rit within vs, and cause vs to walke in thy statutes; let our eares continually hear a word behind vs, saying, This is the way; giue vs hearts of flesh, yeelding, & pliable affections; subdue the crookednes of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course, vphold vs therein by thy all-sufficient grace, stablish vs in euerie worde and good worke, fill vs with the fruites of righteousnesse, let vs not be idle nor vnfruitfull in our profession: but graunt that wee may bee euen rich in good workes, and so may adorne the doctrine of thée our Sauiour

in

in all thinges, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shield vs (O Lord) we earnestlie intreate thee, against the malice and rage and fury of the diuel: giue vs wisedome to discerne his policies, and courage to resist euen his most fiery assaults: make vs wise against the beguiling entisements of this sinfull world: let vs not be caried awaie with the streame of these corrupt times: harden our faces, against the reproches & enmities of euill men: suffer vs not to bee wearyed nor to faint in our minds for anp

ny tribulations, sanctifie vnto vs euerie affliction, that it maie bee a meanes to purge out our corruptions. Draw our mindes from the loue of this present world, teach vs to vse it as if wee vsed it not, graunt that wee may euer remember that wee haue heere no continuing citty; that so we may seeke for that kingdome that cannot be shaken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care and burden vpon thee; assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all thinges also. And (Lord) if at any time

time we fall by occasion into a fault (as who are we, that we should presume?) put vnder thy hand we beseech thee, deliuer vs out of the mire that we sinke not, let not sinne swallow vs vppe, let it not grow strong vpon vs, least wee perish. Enable vs vnto diligence and faithfulnes in our seuerall callings, teach vs to lift vppe our heartes to thee for a blessing vpon our indeuours, and to remember that we are alwayes in thy presence; that so we may studie to walke with thee and to approue our very thoughts vnto thee. Giue vs a sober vse of thy creatures, make vs readie to reach out

our

our hands vnto the wants of others; beget in vs a godlie iealousie ouer our selues, that we may walke circumspectly, taking heede to our selues, in our eatings, in our apparell, in our companie, in our recreations, often considering our wayes, and labouring quicklie after euerie error, to turne our feete into thy testimonies. And (Lord) cause vs to be earnestlie mindfull of the estate of thy whole Church: bless all kingdomes and states professing thy truth, bee gratious especiallie to this our kingdome, forgiue the crying sins of the times, continue thy gospel, disappoint the hope and expectation

pectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy church, stablish thy kingdome of grace, hasten the kingdome of glorie. Heape thy blessings vpon our gratious King, make him a further instrument of much good vnto thy chosen, blesse his Queen, prosper the worke of thine owne handes begun in the young Prince, shew mercy to the rest of the royall progenie. Be gracious to the Councell, to the Court, the Nobles, the Gentry of the Realme, graunt that they may all ayme at the honouring

nouring of thee, by whom they haue receiued honor amongst men; Bee with the Magistracy & Ministrie of the Realme, make thy word to grow by the labours of those whome thou hast appointed to the seruice of thy church: Containe the subiects in their due obedience to authority, bring to nought all tumultuous & rebellious practises; comfort al thine afflicted seruants, refresh them with a sweete feeling of thy fauour. Giue vs compassionate harts, and a fellow feeling of others miseries; prepare vs vnto the daie of triall, and keepe vs by thy mightie power, through faith, vnto saluation. Graunt

vs

vs these good thinges, for Christs sake: in whose name, wee commend our selues and our sutes vnto thee, saying as he hath taught vs,

Our Father &c.

2. An Euening Prayer *for priuate Families.*

O Lord our GOD, most mercifull and gratious in Iesus christ, among other thy mercies, with which thou doest euen follow vs thy most vnthankfull seruants, we acknowledge this to be none of the least, that we haue this comfortable free-

dom of comming into thy pre-
sence, there to poure out our
soules before thee, and to laie
open our necessities vnto thee.
We praie thee teach vs to va-
lue this priuiledge according
to the true worth thereof; that
wee may come together to the
performance of this duty with
glad hearts, and cheerefull spi-
rits, reioycing in it that wee
haue opportunitie giuen vs,
to testifie some part of that
great dutie, which in manie
respects wee owe vnto thy
maiestie. And now (Lorde)
being come before thee, wee
cannot but confesse the vile-
nesse of our estate: wee were
conceiued in sinne, and in sin
we

wee haue continued all our dayes, wee haue euen drunke iniquitie like water, wee haue drawne it after vs, and tyed it vnto vs as with cartropes, wickednesse hath beene sweet in our mouth, we haue fauoured it and would not forsake it: we haue euen made a mocke of sinne, and it hath beene a pastime to vs to doe wickedly. Thou hast often called vs, but we haue still refused: thou hast againe and againe stretched out thine hand, but wee haue not regarded: thou hast sought to reclayme vs, but wee haue hardned our neckes as it were yron sinewes, and haue hated to be reformed. Thou hast wat-

ted to haue mercie vppon vs, thy ſpirit hath ſtriuen with vs, thy verie bowels haue beene troubled for vs; and how graciouſlie haſt thou called vpon vs by thy word? ſaying, Returne yee ſonnes of *Adam*: why will ye die? Come vnto me and ye ſhall finde reſt for your ſoules: Yet we notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodnes, we haue turned thy graces into wantonneſſe, and haue giuen thee cauſe to heape vppon vs all thoſe fearefull plagues, and puniſhmentes, which in the extreamitie of thy law are belonging to the wicked. When we looke into our hearts,

hearts, we see nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnes, vnteachablenes, dulnes, vnwillingnes and vnaptnes vnto good, proneneſſe & readines to any manner of euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, peruerse and disordred affections, all these (as it were) marching together to rebell against thee, and leading vs captiue vnto sinne. The verie wisedome of our flesh is death, and the spirits of our minds are defiled: when we look forth into our liues, wee behold sinnes more in number then ỳ haires

of our head: when wee take view of our selues in the glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglines and deformitie. Yea the sinnes of this one daie are sufficient to bring downe vppon vs the eternall weight of thy displeasur. How negligent haue we bẽn in our callings! how haue we yeelded to our own vnbridled lusts in the vse of thy creatures! how haue we cherished in our selues worldlie, carnall and voluptuous thoughts! howe many blessings haue we vnthankefully enioyed, neuer thinking vpon thee which didst be-

bestow them! how haue wee misspent this pretious time which thou vouchsafest vs! how manie good opportunities haue we let slip, by which wee might haue edified our selues, & done good to others! howe negligentlie haue wee kept our heartes, by meanes whereof Sathan hath got great vantage against vs! how slenderlie haue wee bewailed the iniquities of the times! howe poorelie haue wee striuen against our owne corruptions! O LORD, if thou shouldst straightlie marke our iniquities, O Lord, how shall wee stand, where shall we appeare, what shal become of vs? what

answere shall wee bee able to make thée to one of a thousand. And yet (most gratious God) which is worst of all, custome in euill, hath bred such a hardnesse in vs, and hath brought such a crust vpon our consciences, that wee cannot be perswaded that thy wrath is so terrible, or our sinne so greeuous, or our estate so woefull as indeede it is. Hence it commeth that we do not stand in such awe of thy maiestie, as we should, we doe not so tremble at thy iustice, nor esteeme thy promises and mercies as we ought to doe: wee beseech thée therefore to take the stony hearts out of our bodies, and

to

to put newe ſpirites into our bowels, that wee maie with feeling and with a liuelie and ſenſible apprehenſion, confeſſe our ſelues to bee, as we are; poore, and wretched, and miſerable, and blind, & naked, ſuch as in whom there is no goodnes, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And héere (Lord) according to that meaſure of ſpirituall féeling which by thy grace wee haue attayned to, wée doe vtterlie renounce our ſelues, wee doe wholie diſclaime all hope of help by our ſelues, we account all that is in vs but as droſſe and dung, and do moſt earneſt-

lie entreate thee to looke vpon vs in thy sonne Iesus Christ; accepting his death and his passiõ as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord, let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which we can be saued: and wee know that thou hast sealed him, and sent him into the world, to saue thy people from their sinnes: wee beseech thée therefore for his sake to bee at peace with vs, put away our transgressions like a cloud, and our sins as a mist, forgiue our iniquities, and remem

member our offences nomore. And withall seale vppe to our soules and consciences the feeling of this thy loue by the gracious testimonie of thy spirit, that wee may know that there is peace in heauen for vs, and that Christ is made of thee vnto vs Wisedome, Righteousnesse, Sanctification, and Redemption, and that nothing shall euer bee able to separate vs from thy loue in him. We doe begge this at thy hands, so much the rather, because wee see the vanitie of all things in this world; all things in it are subiect to vncertaintie: they are all lighter then vanitie it selfe; But thy loue in Christ is

is firme and perpetuall. For, with thee there is no shadow of change, thy calling and gifts are without repentance; and therefore wee pray thee, settle vs in the assured perswasion of thy loue, to ẏ end that we may haue some comfortable vnderstanding, that whatsoeuer do befall vs here, howsoeuer wée be tryed, yet after all, we shall lay downe our heads in thy peace, and be made partakers of thy glory. In the meane space, so long as thou shalt bée pleased to respite the dayes of pilgrimage vpon this earth, we pray thee, doe not leaue vs to our selues, neither forsake vs; but giue vs, as pledges of thy

thy loue, those Spirituall blessings in heauēly things, wherwith thou art wont to furnish thy chosen; that so wee may make our conuersation such as becommeth the Gospel, wée may neuer discredit our profession, or be a scandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this ende, wée beséech thee, against our manifold infirmities, against those euils to which our natures doe most encline, enable vs to shake off that sinne that hangeth so fast on: strengthen vs to euery good & holy duety, make vs perfit in good workes, sanctifie

sanctifie vs throughout, and keepe our whole spirits, soules and bodies blamelesse vnto the comming of Iesus Christ.

Make vs thankefull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day both to our soules and bodies, for thy enlarging our time and opportunitie to repent: grant, we pray thée, that our thankefulnesse may not stand only in outward showes, but that wée may be thankefull in déed and in trueth, labouring to be dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as, O Lord, wée

wée doe profeſſe to be léeue the Communion of Saints, therefore it becommeth vs to bée mindful of others in our prayers beſides our ſelues: we are ſuters to thee on the behalfe of all thy people, ſparſed ouer the face of the earth: thou (O Lord) art priuy to their ſeuerall wants: thou art onely able to make a gracious ſupply: we beſéech thée for them as for our owne ſoules. More particularly, wee powre out our ſoules before thee for thoſe Churches which amongſt vs thou haſt planted and vnited vnder one gouernement. Our ſinnes (O Lorde) chiefly our contempt of thy glorious Gospel,

ſpell, doe deſerue a curſe, euen that thou ſhouldſt remoue our candleſticke, and cleane put out the light of thy holy woꝛd, and withall make vs a byword to the woꝛld by ſome extraoꝛdinarie iudgement; But, wee pꝛay thee in Chꝛiſt, vouchſafe to reuerſe thoſe plagues which wee haue deſerued, continue thoſe fauours which wee haue hitherto enioyed, continue and enlarge the frædome of thy woꝛd, eſtabliſh the trueth of Religion amongſt vs by a perpetuall decrée, both foꝛ vs and foꝛ our poſteritie after vs. To this end bleſſe all good meanes; aboue others, our Soueraigne and King, enable him euery

day

day more and more to the discharge of that great duety wherwith thou hast entrusted him; lengthen his dayes, prosper his Raigne, defeate his enemies: giue him and vs comfort in his Quéene, and ioy in his posterity; Encrease wisedome in his Councell, faythfulnes in his seruants, loyalty and true-heartednesse in his subiects. Stir vp Magistrates and men in Authoritie, to séeke the aduauncement of thy glorie and the wealth of thy people. Make thy Ministers able and willing to publish the secret of the Gospell, water their endeuours with the deaw of heauen, that daily such as be-

long

long vnto life eternall may be added to the Church. And seeing thou art pleased to exercise diuers of thy seruaunts with the crosse, some with sicknesse of body, some with perplexitie of spirit, some with losse of goods, some with restraint of libertie, some in one kind, some in another, we pray thee to sweeten their afflictions and to season their sorrowes with the comfort of thy spirit; furnish them with a measure of patience agreeing to the proportion of their trials, and put an ende to their grieuaunces when thou shalt see it fit.

And (O Lorde) make vs ready for affliction: teach vs to

to remember, that wée must through many tribulations enter into thy blessed kingdome.

In our health, make vs mindefull of sickenesse, of death, and of our last account; that these things may not come vpon vs as a snare, but that wée may bée prepared alwayes in some good measure, to submit our selues vnto thy most wise and holy appointments.

And now, O Lord our God, wée pray thée, to beare with the weakenesse and coldnesse of our Prayers. Take vs this night into thy blessed tuition: wée

we know that thou doest neither slumber nor sleepe, keepe vs from euill, keepe vs from the malice of Sathan, from securitie and carelesnesse, from dulnesse and drowsines of spirit, that if it shall bee thy pleasure to let vs liue vntill the morning, we may become so much the fitter to serue thee in our seueral callings, so as may bee most for the glory of thy great Name, through Iesus Christ: in whose Name wee commend our selues and our vnworthy Prayers vnto thee, saying as he hath directed vs in the Gospel, Our Father, &c.

3. A Morning Prayer *for a priuate Person.*

O Almightie Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthy and wretched a Creature were I, if receiuing so many blessings frō thee I should not stirre vp my selfe to returne some thankefulnesse vnto thee for the same! It is euen thou (O Lorde) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue bēne sure. My body & soule, my health, my

my ſtrength, my maintenáce, whence haue I theſe things but from thee? The ſafety of this night, the quiet reſt, wherwith I haue béene refreſhed, to whom can I aſcribe it but onely vnto thee? That I haue liued hitherto, that I haue not béene ſwallowed vp with ſome ſuddaine iudgement, that Sathan had not had his will vpon me, that I know the way and the meanes vnto a better life, that I am deliuered from the power of darkneſſe and tranſlated into the kingdome of thy deare Sonne, that I haue daily acceſſe into thy glorious preſence, whence are all theſe, but from the freedome of thy grace? If

If thou hadſt giuen mée my deſert, I ſhould haue periſhed long agoe: it is from thy mercy alone that I am not conſumed.

O Lord make mee aſhamed of mine vnthankefulneſſe, wound my hart with the conſideration of my owne dulneſſe, whom ſo many kindneſſes haue not wrought vnto more obedience. And vouchſafe, I pray thee, notwithſtanding the ſmalneſſe of my deſeruing, yet to loke graciouſly vpon this my morning ſacrifice of prayſe, which I do here tender vnto thy Maieſty: let not, I beſeech thée, ỹ ſcantnes and

and barrennes of my seruice, make thee to turne away thine eyes, and to haue no regarde vnto mine offering; But as thou art wont to spare thy seruants euen as a man spareth his owne sonne that seruеth him, and in them to accept the will for the ful performance: so be pleased to looke vpon mée in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen me by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the trueth of my desire to be thankefull, I beseech thee, to beget in me a holy care both this

this day and for euer, to walke worthy of that calling wherevnto I am called, to study to please thee with reuerence and with feare; & by a blamelesse, pure and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, doe this of my selfe, I haue in mee the same corruption of nature which the most wicked hath: I entreat thée therefore to worke in mee that which is pleasant in thy sight: Giue me a cleane heart and a right spirit: make mee to vnderstand aright the way of thy precepts, direct me in the path of thy commandements, knit my soule vnto thee, and make

it to cleaue vnto thy testi-
monies: stay mee, and stablish
me, that my foot-steps may
not slide. Crucifie my flesh
with the affections and lustes:
mortifie my members which
are on earth: suppresse and
subdue that law in my mem-
bers, which leades mee cap-
tiue vnto the law of sinne:
Graunt that I may sensibly
feele the power of Christes
death killing corruption in
mee, and the power of his
resurrection raising mee vppe
vnto newnesse of life; Make
mee to resolue, to renounce
euen my sweetest and best-
pleasing sinnes, and not to
take libertie to my selfe to
con-

continue in any knowne vngodlineſſe. Let it bée inough that I haue hitherto giuen the raynes vnto mine owne luſts: graunt that hereafter I may take no thought for the fleſh, to content it, but may ſtriue rather to curbe and to ſubdue it, and to bring it vnder the yoke of due obedience. And (good Lorde) increaſe my fayth, and better my ſéeling and apprehenſion of thy loue, that I may with courage and chearefulneſſe runne the race which is ſet before me; Bleſſe mee alſo this day in the dutyes of my calling. Idleneſſe and godlineſſe cannot agrée: and it is thy

will, that in the sweate of my face I should eate my bread: Preserue me from all fraudulent, guilefull, oppressing, grée-dy courses: draw my affections from the loue of the world: fire my heart vpō the things which are aboue: If things succéede according to my minde, make mee thankefull to thée which hast giuen the blessing: If any crosse come, make mee patient and carefull to profit by euery chastizement. And because the daily occasions of danger to my soule are infinite, teach me to put on thy whole armor, and to kéepe my heart with all diligence, to furnish my selfe with holy meditations, to

make

make a couenant with mine eyes, to kéepe my mouth with a bridle for the auoyding of all filthy communication, to vse such words as may minister grace vnto the hearers, to bée sober in diet, wary in disports, moderate in apparell, choise in my company, and euer to practise that cõtinuall feare which hath a promise of blessednesse. Finally (Lord) so guide mee through the course of this whole day, both in my priuate and more publique imployments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace and goodnesse towards me: and all

this for Christ Jesus sake thy onely Sonne, and my alone Saviour. Amen.

4. An Euening *Prayer for a priuate* Person.

MOst mercifull God and gratious Father in Jesus Christ, were it not that thou hast made a gratious promise in thy word, that whatsoeuer is asked of thee in ỹ name of thy Sonne, shall bee bestowed, I should not dare to presse into thy

thy presence, being guilty to my selfe of so many sinnes which I haue heaped vp in thy sight, from the beginning of my dayes vntill this present. I am by nature (O Lorde) the child of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercy, that I escaped the fury of thy wrath, due vnto mée at the very instant of my birth, in respect of that masse of corruptiõ which I brought with mée from my my mothers wombe. Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate: but I haue added

to it a numberlesse number of transgressions, breaking euery of thy commandements by thought, word and déede, sinning in many things against knowledge, against conscience and against that light which thou hast giuen me; yea, cleane against many vowes and promises of better obedience. I haue no colour of excuse, nothing haue I to plead in the defence of my many slips: If I dispute with thée, I must néedes lay my hand vpon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue me, I beséech thee, a fleshy and melting heart, that nothing may more affect

mée

mée, or touch me more deepely then to see my owne vilenesse, and how disobedient and stubborne I haue béene towardes thee, which hast euen heaped vpon mee so many fauours. Make me ashamed of my barrennesse and vnfruitfulnesse in my profession, who haue giuen thee iust cause to range mée among those hypocrites which make a shew of godlinesse, but yet deny the power thereof. Beget in me that godly sorow which causeth true repentãce neuer to be repented of; that I may bee grieued in my very soule for my sins, not so much because of the danger of hell that followeth, as because I

haue offended thee, the loue of whose maiestie ought to bee a sufficient motiue to obedience. And for the furtherance of my humiliation & sorow, cause me, O Lord, to search & to try my wayes, to call my selfe to a straite account, that I may see my sins in particular, the vanitie of my heart, my extreame deadnes & securitie, my pride & hautines of spirit, my backwardnesse to all good seruices, my worldly-mindednesse, my ambitious rising and crauing thoughts, my want of charity & mercy to others, my miscariage in my place & calling, my idle & vnbeseeming speaches, my offensiue & scandalous be-

haui-

hauiour: thus (O Lord) make me carefull to rip vp my heart and life, that so I may set my sins in order before me, & may thereby become the more humble & the more forward to cast down my selfe before thee, & to iudge my selfe, that I may not be iudged of thee. Yet withall (most gratious God) make me able in ỹ middest of all this, to reach out the hand of faith, & to lay hold vpõ Iesus Christ, whõ thou hast ordained to be ỹ reõciliatiõ for my sins. I know (O Lord) ỹ vertue of his blood, ỹ it can make my sins, though they were as crimsin, yet to become as white as snowe. O then (I beséech thee) couer my filthy

filthy nakednesse with his glorious righteousnesse; cloth me with the garments of his Salnatiõ, that so therby I may be holy and vnblameable & without fault in thy sight. Speake peace vnto my Conscience by thy holy Spirit. Say vnto my soule, I am thy Saluation. My fayth (O Lorde) is but weake and poore: strengthen it, I beseech thée, and bring it forward, by thy mighty working, vnto more perfection. Thou hast promised not to quench the smoking flare, nor to breake ý bruised rééde: beare then, I pray thee, with my scantnesse, and helpe my vnbelefe, perfite the worke of thy owne

owne hands, perfoꝛme it vntill the day of Ieſus Chꝛiſt. My fayth is that I muſt liue byꝛ it is my victoꝛie: thou (O Lozd) in mercy haſt begun it: cheriſh it (I beſéech thée) together with all thoſe graces which accompany ſaluation, that they may bee in mee, as a well of water, ſpꝛinging vppe into euerlaſting life. And graunt, ỹ I may not be pꝛeſumingly ſecure touching mine owne eſtate, but may euer and anone bee pꝛoouing and examining my ſelfe, whether I am in the fayth oꝛ no; and that I may alſo ſtudy and ſtriue to giue euidence of my fayth, by ſhewing fozth good wozks, and by

by bringing forth good fruite, euen fruite worthy amendement of life. I am compassed about with many weakenesses, and (as I haue found by the experience of this one day) Sathan is full of malicious cunning, to worke vpon all aduantages; O Lorde, strengthen mee to resist him, giue mee holy wisedome to to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obloquies of the worlde. I haue learned in thy word, that if I serue thee in sinceritie, my name shall bée put out as euill amongst men: giue mée both care

care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit & estimation, yea, euen my life it selfe if need be, to thy glory.

Teach mee to learne of the author and finisher of my fayth, to despise the shame, and to endure the speaking against of sinners, in respect of that eternall waight of ioy and glorie which is set before me. And now (Lorde) with the bowing of my Soule, I bleſſe thy name for this daies preseruation. How many euils haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through

through sin? It is thou (Lord) onely which makest mee to dwell in safety. Stretch out the wings of thy grace & protectiō ouer me this night: though sléepe seize vpon the eyes of my body, yet let not securitie oppresse my soule: kéepe mée from idle fancies & from vaine dreames: giue me a sober and sanctified vse of al outward refreshings, that I may alwayes in all things ayme at this one thing, namely, how I may be the better fitted to serue thee faythfully in my place and calling; and that for Christ Iesus his sake, thy onely Sonne, and through thy mercy, my loving Sauiour, Amen.

5. A more particular *Morning Prayer on the* beginning of a Sabbath day.

MAnifold (O Lorde) are thy mercies, & thy goodnesse is infinite. In euery particular which befalleth mee, I haue abundant experience of thy loue. It is much (most gratious God) that I, which haue so many wayes prouoked thee, should bee let to liue, to behold the light and comfort of the day: But much more is it, that hauing bene heretofore a profaner of thy holy day, a barren and an hypocriticall pro-

profeſſor of thy word, a fruit-
leſſe and an vnprofitable hea-
rer, I ſhould yet enioy the bleſ-
ſed opportunitie of another
Sabaoth. How iuſtly mightſt
thou long ſince haue ſatted vp
my heart and giuen mee ouer
vnto a reprobate mind, taking
from me the comfortable and
happie priuiledge of going into
thy houſe, and of giuing atten-
dance vpon the poſtes of thy
doores! O teach mee (I pray
thee) to value thy mercy in
this behalfe according to the
true worth thereof: Suffer
me not ſlightly to entertaine
either this or any other of thy
fauours. And, as thou haſt
brought mee to the beginning
of

of this holy rest: so enable me, (I beseech thee) to thee sanctifying it, and to such a kind of spending the same as thou requirest. Teach mee to remember that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with thine owne finger, that this day should after a more speciall manner be diuerted & deuoted to thy seruice, & that thou hast not therefore restrained outward imployments in our callings because idelenes pleaseth thee, or because ease giuen vnto ỹ flesh is a part of thy worship; but ỹ ỹ hast in thy infinite wisdome so appointed it, that being freed from

from all other encombrances, we might wholy apply our selues, eyther to the publique or priuate exercises of godlinesse. Giue mee therefore grace (I most humbly entreat thee) that I may call thy Sabbaoth a delight to consecrate it as glorious vnto thee, and that I may beware of doing mine owne waies, or of seeking mine own will, or of speaking vaine words, and may euen bind my selfe to a serious and continued course of seruing thée in the practise of such dueties as belong to the hallowing of this day. I know (O Lord) that herein I shall méet with many lets; mine owne corrupt nature

ture will repine & thinke this a yoke and a burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy day a day of carnal pleasure; I shall be derided and scorned, if I refuse to doe as others doe. I shal méet also with many cunning perswaders, which will séeke by plausible reasons to draw mee from diligence and constancy in this course. O Lorde (I beséech thée) euen with the bowing of my heart, to make me strong against all these withdrawments: Grant that I may more effeéme obedience to thee, then either the con-

cõtenting of mine own sensual affections, or ẏ auoyding of reproche amõg profane persons, or ẏ satisfying of men; be their pretenses, what they may be. I am taught (O Lord) & I do believe it, that thy yoke is easie, & that thy cõmandements are not grieuous: & I know that by a holy vse in these religious seruices, I shall make them so familiar vnto me, & shall also find that excéeding swéetnes in them, that I shal euen long for thy Sabaoth before it comes, & the time will séeme short vnto me that is so bestowed. And for this day (most louing Father) I pray thee blesse vnto me the particular businesses thereof.

In

In praying, giue me reuerẽce to thy Maiestie, sense of my own wãts, fayth in thy promises, fresh remembrance of thy former kindnesses, charitable & compassionate & yælding affections towards others. In hearing vouchsafe mee an vnlocked & an vnderstãding heart, a right iudgement, meekenes of spirit, liuelines of affectiõ, fastnes of memory. In cõmunicating at thy table, bestow on me an hũbled soule, a hungring heart, a cõscience purged from dead workes, power of sweet meditation vpon the death of Christ. In loking vpon the administration of Baptisme, afforde mee mindfulnesse of mine owne vowe, remorse

for my often fayling in that solemne promise, earnestnesse of desire for the good of the baptized, for the encrease of thy Church. In singing, take frō me all both dulnes and vanity, make me to sing with a grace in my heart, still striuing to lift vp my soule vnto thee. Enlarge my heart towards others, as occasion shall be offered, that I may bee ready to giue to those that want, forward in euery good worke, comfortable to the sicke, tender hearted to those whom thou hast humbled, apt to make peace, where discord is. Let all workes of mercy bee a delight vnto me, and make mee care-

carefulll not to ſtay till I am pꝛouoked, but to ſéeke occaſi-ons to doe good. And when I am pꝛiuate (O Lord) ſanctifie my thoughts, that I may me-ditate in good things, and may hide thy woꝛde in my ſecret parts, and may loue it, and eſ-pecially that I may ſhewe the fruite of it in all my conuerſa-tion. Finally, I humbly pꝛay thee, ſo to guide me both in pu-blique and pꝛiuate dutyes, that when it commeth to euening, I may féele my knowledge to be encreaſed, my fayth ſtreng-thened, my ſoule & conſcience abundantly refreſhed, and all this foꝛ Chꝛiſt Jeſus his ſake, & foꝛ thine owne Names ſake. Amen.

6. Another Prayer ſomething more ſpeciall, reſpecting the hearing of Gods word.

ETernall God, moſt gratious and mercifull in Jeſus Chriſt, euery good giuing & euery perfect gift cõmeth down from thee: thou haſt cõmanded ỹ if any man lacke wiſedome hee ſhould aſke of thee, & thou haſt promiſed to deny nothing that is aſked of thee in thy Sons name; In obedience vnto this thy commaundement, & in aſſurance of thy readines to make good thy promiſe, I doe heere caſt downe my ſelfe before thee, praying thee, as at all other times, ſo now eſpecially to be good vnto mee. I

am

am now (O Lord) by thy gra-
tious prouidence, to bee a par-
taker of thy holy word, ỹ preа-
ching whereof is the ordinary
meanes appointed by thee to
saue my Soule, & to draw me
out of the power of sathā vnto
thine owne selfe. I, for my part,
am vnworthy of so great a fa-
uour as to bee admitted to
heare it, and I am euery way
vnfit & vnable to heare it with
profit. My heart is ful of blind-
nes & ignorance, my affections
are froward and vntractable. I
am euen reprobate by nature
vnto euery good duty: I am dul
of hearing, slow of cōceit, back-
ward to entertaine, but apt to
let slippe any good instruction.

I beseech thee in Jesus Christ, by the working of thy spirit, to reforme within mee these corruptions: Make me as a new borne babe to desire the sincere milke of thy most sacred word: graunt that I may reioyce at it, as one that findeth a great spoyle, let it bee better vnto me thē thousands of gold and siluer; Open my heart, as thou didst the heart of Lydia, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my mind, & anoint them with that pretious salue of thy spirit, that the scales of ignorance may fall from them, and that I may

may ſée the wonders of thy Law, euen thy hid wiſedome, which my nature of it ſelfe is not able to diſcerne: And, becauſe thou haſt promiſed to guide the humble in thy way, and to reueale thy ſecret to the méeke, take from mee, I pray thee, a proud heart, teach mée to become a fole in my ſelfe, that I may bee wiſe in thee: Suffer me not to meaſure the myſteries of thy kingdome by mine owne blind reaſon and corrupt affection; but giue me grace to deny my ſelfe, and to labour to bring mine owne thoughts into captiuity vnder Chriſt, that I may not dare to oppoſe mine owne conceipts

and fancies vnto the maiestie of thy trueth reuealed in thy word. Giue vnto the Preacher, a dore of vtterance, that he may open his mouth boldly to publish the secret of thy Gospel. Direct his tongue that he may speak vnto my cõscience, & that if there bee any close corruptiõ lurking in me (as Lord, who can vnderstãd his faults) ỹ searching power of thy word may discouer it, and rip it vp euen to the very bottome. And vouchsafe vnto me that meeknesse of spirit, and such calme and yéelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, and

and may take it as a speciall fauour frō thee, that I am not suffered to go on in sin, nor giuen ouer to mine own corruptions. In euery point of holy doctrine taught me, make me to remember who it is ẏ speaketh by the mouth of man, that I may receiue the worde as a message from thee, whether it be comfort, or reprofe, or instructiō, & so may giue it ẏ reuerēce & that awful respect which is due vnto thy holy Oracles: And because (O Lord) as I am naturally forgetfull, so the deuill watcheth to catch away the worde as soone as it is deliuered, therefore I pray thee to stablish my memorie

that I may hold fast thy blessed trueth, and may alwayes haue it in store against the time of néed. To this end, make mée carefull in the vse of all good priuate meanes, such as are Prayer, meditation, conference with others as occasion shall require. Beget in mée a godly discretion, that I may diligently search the Scriptures, whether the things I heare, are so, and may try all things; neither rashly reiecting, nor suddenly believing whatsoeuer is deliuered. And when I haue found thy trueth, so stablish my heart, that I may not wauer nor be carried about with euery wind of doctrine,

trine, but may continue in the things which I haue learned, labouring daily to bee led forward vnto more perfection. And seeing, hearing and knowing without practise doe but encrease vnto more condemnation, therefore (O Lord) do thou so water that which I heare, with thy heauenly dewe, that it may bring forth much fruit in my life, & that I maybe a credite to my profession, and no disgrace nor slander to thy trueth: Grant all these things for thy deare Sons sake Iesus Christ, to whom with thee & thy blessed Spirit, I desire to ascribe all honour and glory now and for euer. Amen.

7. Another of the like nature, *respecting the Sacrament of the Lordes Supper.*

I Am taught (O Lorde) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regard whereof, I am become an humble suter vnto thy maiestie, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy table. It is thy will that I should often come vnto this holy banquet, for ỳ strengthening my fayth, & for the preseruation of ỳ memory

mory of Christes death. O Lord, strike my heart with reuerence vnto it as vnto thy ordinance, and as to a feast to which thou hast tyed thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to grow into a very strict examinatiõ of mine own Soule, that I may see how I haue liued, & in what measure I am furnished for so waighty a seruice. And, because I know that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformity, therefore I pray thee to supply mee from thy infinite fulnesse; Giue mee a through vnder-

vnderſtanding of the miſerie of my eſtate, who am by nature a childe of wrath as well as others. Make me to ſée the hainouſneſſe of thoſe innumerable euils and groſſe ſinnes which I haue multiplyed before thee from time to time; nay, which I haue runne into ſince my laſt preſenting my ſelfe before thee at thy board, when I promiſed better obedience. O cauſe my ſtony heart to bléede within mee, when I thinke vpon mine owne ſcantneſſe in good dutyes and vpon my delight and forwardneſſe to tranſgreſſe. Make me to be aſhamed and euen confounded in my ſelf for thoſe many enormities

mities which frō my corrupt and vnreformed heart doe continually breake forth into my outward man, euery member being a very weapon of vnrighteousnesse to doe seruice vnto sathan. Thus (O Lord) shall thy mercyes in Christ be swéet vnto me, & I shall come with an hungring and thirsting soule vnto thy table. And I pray thee to encrease in mée that gift of fayth, that I may both come to this thine ordinance with a desire to enlarge it, and may also féele it to receiue strength and growth of assurance of mine owne personall and particular interest into ỹ death of Christ. Remoue farre

farre from mee all swelling, disdainefull and vncharitable affections: O Lorde, this is a feast of loue, and to it a malicious and a reuengeful heart can be no welcome guest. And when I haue presented my selfe at thy table, I beseech thee to restraine my idle and gadding thoughts, draw them to the earnest & serious meditation of that which is ỹ life of the Sacrament, the death of my Sauiour. Rauish my Soule with the admiratiō of his loue, that should giue himselfe to dy for me a most vile, vnworthy and sinfull creature. Stirre mee vppe, euen to vowe and consecrate my selfe for euer vnto

vnto him that hath vouchsafed himselfe to bée a sacrifice for mée. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truely thankefull to thy maiestie, and carefull both at the present, and euer after, to shew forth the fruits of thankfulnesse in an holy and religious conuersation, to thy glorie, the good of others, and mine owne eternall comfort in Iesus Christ my Sauiour. Amen.

BIBLIOTHECA BODLEIANA

8. Pre-

8. Presently after Receiuing, *before the Thankesgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.*

AFfect my heart (O Lorde) with this euidence of thy loue, teach me in it to see the riches of thy grace, who art pleased for my weakenes sake by such familiar meanes to figure out before me, and to seale vp vnto my soule, a treasure of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my Soule, as I do these

these creatures of bread and wine, to afford a pleasing taste and refreshing to my body. O Lord euermore giue mee such a feeling. And now (O heauenly Father) suffer mee not to depart hence forgetfull of thy kindnesse: but graunt that I may now at this instant euen couenant with mine owne soule, to walke in a better course of holy obedience then heretofore, respecting all thy commandements, and endeauouring alwayes to haue a cleare conscience before thee & before all men; that so glorifying thee in this life, I may be glorified with thee in thy kingdom through Jesus Christ. Amen.

9. A Prayer for the afflicted *in what kind soeuer.*

O Gratious God, how happy am I, who haue such a strōg tower as thy great name to run vnto, especially now in this sad & heauy day of tribulation: I see (O Lord) by continuall experience, that the help of man is vaine, and that all earthly cōtentments, notwithstanding the flattering shewe they make, yet are but as a staffe of rēde, vpon which if a man leane, it will runne into his hand and pearce it. If I turne mee to my auncient louers and friendes, it may bee they will stand aside from my plague, & mine olde acquaintance

tance wil hide themselues, and I shal be euen as a stranger in the sight of my familiars: If I seeke to my neighbours, alas, what refreshing shall I finde? Trueth it is (O God) & thou hast so ordayned, that he which is in misery should be cõforted by his neighbor: but men haue forsaken ỹ feare of ỹ Almightie; so that hee, which is ready to fall, is as a despised lampe, and few are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorãce, ỹ they are miserable cõforters & physicias of no value, not able to minister a worde in time to him ỹ is weary. Whither then,

or to

to whom shall I goe but vnto thee (O most gratious & tender Father)? Thou art a pitifull God, thy compassions are great, thou art the Father of mercies, & the God of all comfort, thou makest the wound, and bindest it vp, thou smitest, & thy hands doe make whole, thou hast commaunded to call vpō thee in the day of trouble, and thou art a helpe ready to be found. To thee, therefore do I lift vp my soule: Encline thine eare (O Lord) and heare, open thine eyes (O Lord) and see, look mercifully vpon thine afflicted seruant: the dayes of sorow are come vpon me, euen changes & armies of miseries

are

are against me. If my griefe were waighed, it would bee heauier then the sand of the sea; I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, ỳ it is euẽ thou which hast done all this, that these things come not by chaunce, but by thy prouidence and certaine appointment, that so I may be dumme and not open my mouth to murmure or repine. Open mine eyes that I may sée mine owne deseruings, and what cause I haue giuen thee euen to crush me to pieces with thy heauy iudgements, yea to cause the pit of thy eternall vengeance to shut her

her mouth vpon me. What cause haue I left vnto mee to complaine, when I am lesse then thy smallest mercy, and my sins greater then the greatest sorrow thou hast layd vpõ me? It is thy loue (O Lorde) from whence this proceedeth. In this course, thou doest offer thy self vnto me as to a sonne: thou knowest my corruptiõs, the rebellion of my heart, the crookednesse & vnreformednes of my nature, thou seest before some great euill that I am like to fall into, if I bee left vnto mine owne course, thou findest me to be forgetfull of my duety to thee, cold in Prayer, backward and lumpish in holy ser-

seruices, well-neere lulled a-sleepe in the common security of the times: It is thy wisedome to rouse me vp, & to put thy hooke of affliction into my nostrils, to bring mee backe into that good way from which I am falling. I knowe thou doest therfore chasten me, that I may not be condemned with the world. O teach me (I pray thee) to learne to iudge my selfe, to search & to try my wayes, to pry into my course by-past, that I may finde out those euils which beare in mée the greatest sway, and may in some measure vnderstande, what it is which thou aymest at in afflicting mee.

And

And enable mee withall to reforme mine errors, to recouer my wandring, & to get a happie victorie ouer my rebellious flesh: that I may be able to say hereafter, It is good for mee that I was in trouble, blessed be the time that the Lorde afflicted me; and how sweet is the quiet fruite of righteousnesse which springeth foorth from the bitter rote of tribulation: In the meane space (O Lord) vntill it shall please thée to put an ende to my present grieuaunces, teach me, not to make haste, or to séeke by vile and vnwarrantable courses to wind my self out of thy hands, but graunt that I may tarry thy

thy leasure with pattence, not daring to prescribe vnto thee what to doe. And when this storme is ouer, and the sorrowe past O keepe me from securitie, make me to remember the vowes and promises of obedience which I now make vnto thee prepare mee to a freshe triall, that my care may be to bee prouided for whatsoeuer thy pleasure shall bee to lay vpon me. Heare mee in this, and in all other my suites, for his sake in whom thou art best pleased, euen Iesus Christ the righteous. Amen.

And enable mee withall to reforme mine errors, to recouer my wandring, & to get a happie victorie ouer my rebellious flesh: that I may be able to say hereafter, It is good for mee that I was in trouble, blessed be the time that the Lorde afflicted me; and how sweet is the quiet fruite of righteousnesse which springeth forth from the bitter rote of tribulation: In the meane space (O Lord) vntill it shall please thée to put an ende to my present grieuaunces, teach me, not to make haste, or to séeke by vile and vnwarrantable courses to wind my self out of thy hands, but graunt that I may tarry thy

thy leasure with patience, not daring to prescribe vnto thee what to doe. And when this storme is ouer, and the sorrowe past O keepe me from securitie, make me to remember the vowes and promises of obedience which I now make vnto thee prepare mee to a fresh triall, that my care may be to bee prouided for whatsoeuer thy pleasure shall bee to lay vpon me. Heare mee in this, and in all other my suites, for his sake in whom thou art best pleased, euen Iesus Christ the righteous. Amen.

13. A Prayer, in respect of some losse receiued, as of honour, or goods, &c.

O Eternall God, ỹ God of pꝛouidence, the oꝛderer and the disposer of all things both in heauen and in earth: Be ready (I beseech thee) to heare the Pꝛaier of thy distressed seruaunt. Helpe my weakenes (I entreat thée) and quicken mee to the perfoꝛmance of this duety of calling vpon thy Name. I am enē ashamed of my self, to sée mine owne faintnes, & how sone

ſone I am caſt downe vpon e-
very occaſion. O rayſe me vp
(I pray thee) and make me to
lift my heart towards thee, ac-
cording to whoſe good pleaſure
all things come to paſſe: Is it
not thou (O Lord) which haſt
laid theſe things vpon me? art
not thou he who both giueſt &
takeſt at thy will? art not thou
the iudge which makeſt low
& which makeſt high? ſhall I
murmure againſt thee, which
haſt ſuch an abſolute & vncon-
troulable ſoueraingty ouer al?
ſhal I receiue good at thy hand,
and not euill? O keepe downe
my repining & mutinous and
diſcontented thoughts, allay ȳ

height and hautineſſe of my ſpirit, teach me how to be abaſed & to haue want, make mée to ſée the vanitie of that which I was wont euen to admire, and to ſet my heart vpon. Let this abridgement be a ſchoolemaſter vnto mee, that I may learne by it to draw mine affections from theſe fading and tranſitorie commodities. O Lord, what is honour? Is it not a blaſt, or as ſmoke which quickely vaniſheth? What is wealth? Is it not lighter then vanitie it ſelfe? doth it not take her to her wings as an Eagle and flye into the heauen? O knit my heart henceforth vnto thee: O bleſſed Father, faſten my

my affections on the things which are aboue where Christ sitteth at thy right hand: make mée to lay vp treasure in heauen, & to seeke after that kingdome of thine, which cannot be shaken: frame my heart to the choyce of the better part, of which I can neuer bee depriued. Let mee affect the true honour which standes in the faythfull seruice of my sauiour. Let me labour for that enduring and durable riches, which consistes in the knowledge of thee, and in the féeling of thy gratious sauour. Suffer me not (I pray thee) so to limit thy power, as to thinke that thou art not now able to supply mée,

ſith the meanes which I was wont to enioy is taken from mée; but make mee faythfully to conſider, that thy hand is not ſhortened, but that thou haſt inough in ſtore for thoſe that loue thee. Thou art able to giue me a great deale more, eafter thou haſt exerciſed mée awhile, to bleſſe my laſt dayes with more abundance then the firſt: thou canſt make the little meale in the barrell not to waſte, and the ſmall quantitie of oyle not to diminiſh: thou canſt cauſe a ſmall thing to bée better vnto mee then great riches to the mightie, and a diner of greene hearbes to bée more fauory to me, then a ſtalled

led Ore to them. O therefore I beſeech thee, reſtrayne my deſires, make me willingly to ſubmit my ſelfe to thy wiſedom; Let thy prouidence & promiſe bee my ſtore-houſe, and the ſtocke that I rely vnto: let this ſatisfy mée, that though I loſe all that I haue, yet inaſmuch as thou haſt once loued mée in Chriſt, I ſhall neuer loſe thy fauour. And let not the beholding of my children & family diſharten mee, or make mee to caſt perils, and to ſay, Wherewith ſhall I feed them? How ſhall I clothe them? O Lord they are better then many ſparrowes,

rowes, and dearer vnto thee then the lylies of the fielde; thy promise of mercy is entayled to my posterity: O let my faith rest vpon this foundation. Prepare me (I pray thee) to further trials, make mée ready by degrées to lose euen my life it selfe, if it may be for thy glory. And thus (O Lord) desiring to reckõ euen this crosse (though my vnreformed nature doeth gainesay it) among thy chiefest fauours, I commend my selfe and my poore Prayers vnto thee in Christ Iesus thy beloued Sonne, and my beleeued sauiour. Amen.

11. A Prayer, fitted to the *losse of an especiall friend, as a Father or Husband, &c.*

O Almightie Lord God, whose glory is aboue the heauens, and which hast thy dwelling on high, but yet abasest thy selfe to behold the things in the earth, be pleased, euen for thy dearest Sonnes sake, to cast down thy compassionate eye vpon my afflicted & grieued case. Comfort (Lorde) comfort (I pray thee) thy seruants soule, suffer me not to be swallowed vp of discouragement. Thou hast taken from mee the very staffe of

of mine estate, one, vpon whō (in the ey of flesh & blod) al my cōfort did depend; He is now gone ỹ way of all flesh, & hath made his bed in the darke: yet ỹ (O Lord) still liuest, thou art alwayes the same, & thy yeares shal not fayle. O rayse vp (I beseech thee) my languishing & discouraged heart, my drowping thoughts: make mee to looke towards thee, frō whom alone all comfort commeth. Hast thou done this, & shall I controule it? Is death thy messenger, and shal I murmure at his comming? Is my dearest friend, whom I loued as mine owne hart, gathered vnto thee, his appointed moneths being now

now expired, & shall I lament his happines? Doest thou still hold me with thy hand, & euen cõpasse me about with thy gracious prouidence, & shall I distrust? Is thy purpose and promise & power to be my God, ẏ same yet that it was, & shall I be doubtfull, as though I had made flesh mine arme, or as if ẏ (O alsufficient God) wert tyed vnto outward meanes? Must not I also ere it bee long make ẏ graue my house, & lye down with others in ẏ dust? Is there not an assured hope ẏ all ẏ liue & dye in the Lord Iesus, shall bee ioyned together after death, and at the last day be caught vppe in the cloudes

to

to meet the Iudge in the ayre, and after that to bee euer with the Lord! I most earnestly beseech thee therefore (O my most gratious God) to moderate my passionate and vnruely thoughts, to bring my violent affections into a holy cõpasse: Let me not be sorrowfull like those which haue no hope, make me to reioyce on his behalfe, whose pilgrimage is at end, and whose Christian and holy cause doeth euen assure mee, that thou hast receiued him into euerlasting habitations. Teach me to haue a holy and prepared longing for the day of my dissolution: And graunt me that grace and wisdome,

dome, so to loue those whome both Nature and Religion bind me to respect, that I may alwayes conforme and submit my affections to thy most wise and soueraigne disposings. To bee without apprehension of such losses, I know by thy word, that it is impious; to bée extreame & without measure in passion, is desperate: Kéepe me, I beséech thée, in ỹ meane, that my sorrowes may bée tempered with comfort, & my heart may alwayes bee fired surely vpon thee: Afford mée both this and all other néedfull fauours in and for the merites of my alone Sauiour Iesus Christ. Amen.

A Prayer applyed to the ſtate of a man inwardly perplext with the horror of ſin, with doubtings of Gods fauour, & with the tentations of ſathan tending to deſpaire.

O Thou moſt pitifull God, & to thoſe whō thou loueſt in Jeſus Chriſt, moſt tender Father, neuer did there any poore chaſed Hart bray after the riuers of water, ſo as my diſtreſſed and amazed Soule panteth after thee. Oh that I had fayth to lay holde vpon that moſt ſweet promiſe, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would (O Lord) approche into thy gratious pre-

presence, and happy seeme I to my selfe, if I might taste though but (as it were) some crummes of thy rich mercy. Hee thinketh that all thinges which I see in the world and which the sonnes of men doe dote vpon so exceedingly, are but dung and drosse in comparison of thy fauour: Oh that I might be but one of the lowest of saints, or (as it were) a seruitor or doore keeper among thy holy ones. Thus I see thy mercy, I admire it, I prefer it in my choyse before the greatest treasure: but whē I would apply it to my own particular case, Oh what a world of discouragemēts do I meet with:

My

My sinnes doe take such holde vpon me, that I am not able to looke vppe: they are so many, yea, more in number then the hayres of my head, that my heart doth euen fayle mee to consider them. When I think how my Soule and Spirit is fraughted & defiled euen with whole millions of prophane, hardened, secure, vicious, worldly & vnsanctified thoghts, how many offers of grace I haue neglected, how thy forbearance hath bæne abused by mee, how I haue bæne a reproach and slaunder to thy Gospel, how dead and lumpish and false-hearted I haue bæne in thy seruice, how barren in

good

good workes, and what little proceedings I haue made, going rather backward then striuing vnto more perfection, how I haue cõtented my selfe with shewes of godlinesse: when (I say) I thinke vpon these and other my grosse and palpable enormities, I cannot but vtterly condemne my self, neither can I beleeue that it is possible for so vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue some litle hope, and I seeme to my selfe to haue some taste of thy fauour, and some kinde of assurance that I am deare vnto thee in thy Sonne; but suddenly my comfort vanisheth, my

my hope is ouercloaded with perplexed doubtings, and I am well-neere swallowed vp with meere despaire. Can any mortal man (think I) know the mind of God: or if some holy person may be so farre graced, as to vnderstand Gods purpose touching himselfe; is it possible that so vile a creature as I, shoulde come to such a high prerogatiue? Can the Spirit of the Lord, dwell in such a stinking and polluted soule as mine? will hee vouchsafe to giue mee an assurance of Gods fauour? Or if I might knowe nowe that I am in the state of grace, what assurannce can I haue, that

that I shall so continue, being beset with manie imperfections? Thus (O Lord) mine owne thoughts oppresse mee, and mine own soule doth plead the case against it selfe: Neither is Sathan, the auncient enemy of thine Elect, wanting, to adde affliction to my miserie.

Heeretofore his manner hath beene, to incite and to prouoke mee vnto sinne, by hyding and couering the vgly and most loathesome face thereof, and to beare mee in hand, that it was a verie easie thing to repent, and that also thy fauour (O Lorde) might be procured by and by:

Now

Now hee enlargeth my euils, & makes my sins to appeare before my conscience in most terrible and hideous shapes; he telleth me, that my hypocrisie is apparant, that the guile of my heart is written in great letters and cannot bee denyed, that it is now in vaine for mee to sue for grace, there being no hope of mercy left for such offendours: that it is to no purpose for mee to pray; for as I can not pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser. Notwithstanding (O most gra-

gracious God) euen in despite of his suggestions and amidst all those discouragements which mine owne heart mustereth against mee. I doe heere aduenture my selfe into thy most glorious presence; If I shall find fauour in thine eyes, shew me the light of thy countenance and I shall bee safe: If thou say, I haue no delight in thee, behold, heere I am, do to me as seemeth good in thine owne eyes. I knowe what thou hast spoken in thy worde, namely: that if I draw neere vnto thee, thou wilt drawe neere vnto mee, and that thou wilt fulfill the desires, and accept ỹ vnexpressible grones

and

and sighings of thy servants: Trueth it is (O Lord) I dare not say that I draw nére vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sinnes with such an effectuall and pearcing féeling as is fit.

All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thee, Oh draw mee, and I will runne after thee, make mee to desire thy mercy in sinceritie, bruise my heart, that it may yeeld out many vndissembled sighings after thee. Yet (O Lorde) though there bee in mee but such poor beginnings of grace,

ſuffer me not (I beſeech thee) to caſt away my confidence. I am well aſſured that thou haſt not forgotten ỹ promiſe of not breaking the bruiſed rēde, nor putting out the ſmoking flare, and of giuing a bleſſing vnto thoſe which hunger after righteouſneſſe.

Is it poſſible (O Lorde) that thou ſhouldeſt leaue off to bee gracious, and ſhut vppe thy tender mercies in diſpleaſure? Didſt not thou ſend thy ſonne into the world to dye euen for chiefe ſinners? Is it not true, that whē ſinne abounds, there thy grace aboūdeth much more?

Could

Could I euer so much as truly desire reconciliation with thee, vnlesse thou didst worke it in me? Is not this request, Lord, helpe my vnbeliefe, the very voyce of thy spirit within me? Could I complaine of the barrennesse of my heart, or sincerely lothe mine owne corruptions as being displeasing to thy maiestie, if thine owne finger had not effected it? Should I feele such a combate in my Soule, & such a tumult within me, if thou hadst not truely begun to draw mee to thy selfe? Would Sathan so continually molest me, and so egerly pursue me with variety of most malicious and sharpe assaults,

assaults, if I were still held captiue by him at his will? Rayse me vppe therefore (O Lord) I pray thee, refresh my dejected and cast downe soule, perfit the works of grace which thou hast begun within mee, make mee to heare of ioy and gladnes, that the bones which thou hast broken may reioyce. Thou hast set me as a marke vnto thy selfe, thou hast written bitter things against mee, and made mee to possesse my former iniquities, thou hast hidden thy face from me, and taken me for thine enemy: cõfort me now according to the dayes that thou hast afflicted me, let mee behold thy face in

righteousnesse, and restore vn
to me the ioy of thy saluation.
Rebuke Sathan, I most hum
bly beseech thee: though thou
please to buffet mee with his
messengers, yet let thy grace
be sufficient for me, and make
thine owne power in reuiuing
mee, perfect and manifest by
my weakenes, which of it self
is ready to bee prest downe
with euery tentation. Giue
mee that holy wisedome, not
to beleeue Sathan, no, though
he speake the truth; inasmuch
as he is the father of lyes, and
neuer speaketh trueth but for
a wicked purpose. And (O
Lorde) as thou encreasest my
comfort, so withall encrease
my

my care, that I may not fall from perpleritie to securitie, but that I may alwayes keep my heart with all diligence, proouing my fayth, and searching my wayes, and exercising my selfe vnto godlinesse. Make mee a carefull and an vnderstanding hearer of thy word, sith it is the word of life, a quickening word, a worde which doeth reioyce the heart; and because, except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and graunt that I may study to

preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sinnes. And (O Lord) stablish me with thy free spirit, that albeit Sathan seeke to sift me & to winnow me as wheat, yet my faith may neuer faple, but may be as moũt Siõ which cãnot be remoued, but remaineth for euermore. Thus (O my gracious God) hauing, through thy mercy, peace in beleeuing, and ioy in thy holy spirit, I shal finish my course in comfort: which I pray thee graunt mee for his sake who is ỹ Prince of peace, euen Iesus Christ, to whom with thee and the holy Ghost, bee

bée all honour and glory, now and for euer. Amen.

13. A Prayer, then *needfull, when a man hath some speciall combate with some one or moe special sinnes, against which hee desireth victory.*

O Louing Father in Iesus Christ, it hath pleased thee of thine abundant mercie to giue leaue to euery humbled & distressed sinner, to pour out his Soule before thee, and thou hast bound thy selfe by a promise both to heare and to helpe all those which séeke thée with an vnfained heart; The confident

fident assurãce hereof hath giuẽ me courage (albeit most vnworthy) to presẽt my self here before thee, & to conceiue hope ỹ thou wilt not send me empty away. Wounded (O Lord) I am with mine owne hainous sins, my vntamed flesh doth alwayes rebel & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quickely quenched, & ỹ law of my members so preuaileth, that I cannot do ỹ good which I would. I haue in me (I confesse) the séed of euery sin, & my nature is apt to be wrought vnto any kind of euill. But (O God) there are some principall corruptions

ruptiõs which do beare in me
ỹ greatest sway, & they do so e-
uen raign in my mortal body,
ỹ I am forced to obey them in
the lusts therof: The deuil also
is ful of most malicious policie
& he still worketh vpõ all aduã-
tages, & out of al things almost
taketh occasion to adde fuel to
my wicked desires, & by pleas-
sing & delightful baites to lead
them on vnto a hellish perfec-
tion. The more I striue, the
stronger (mee thinketh) these
corruptions grow: which ma-
keth me to feare ỹ vtter quen-
ching of thy graces, & the grie
uing of thy holy spirit. Hereby
my Prayers are interrupted,
my meditations perplexed, and

robbed of their wonted swætnesse, my hearing and reading of thy word is made vnprofitable: My fayth is encountred with grievous doubtings, because I cannot fœle that strength and power of thy spirit which I would. O Lord, if thy mercy be not my stay, I must nœdes bee overcome: whom haue I in Heauen but thee: whither shall I fly but to thy gracious assistance? I beseech thee, to haue compassion on me, crucifie and kill these vnruly lusts, abate ẏ strength of these violent and wicked desires: Weaken them, I pray thee, & suffer them not to haue dominion ouer mee. Let thy Spi-

Spirit guide me, and lead mee into the land of righteousnesse. Or if it bee thy pleasure (O Lord) still to exercise me, yet leaue me not destitute of thy grace, but encrease it in mee, that I may grow vnto a larger measure of sanctification: Make me hereby the more feruent and frequent in Prayer, the more strait to preuent all occasions leading vnto euill, y more ielous ouer my wayes, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto me, & that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy ser-

uants. Heare me (I entreate thee) in this, and in all other my requests, for Christ Iesus sake thy best beloued Sonne, and the onely saviour of thy chosen. Amen.

14. A Prayer of Humiliation *and sorrow, after some special sinne committed.*

O My God, I am ashamed and confounded to lift vp mine eyes vnto thee: mine iniquities are encreased ouer my head, and my trespasses are growne vp vnto the heauen. I must nedes wonder at thy great forbearance, that I am not euen swallowed vppe or swept away with some extraordinary iudgemẽt. And now

(D)

(O Lord) especially, hauing so grossly sinned against thee, and done so great an euill in thy sight; How haue I (vile wretch ỳ I am) wounded my owne conscience? How haue I laid my self open to ỳ malice & mischief of the diuel? What a disgrace & slander haue I brought vpon my profession? What an offence & scandal haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by me gotten something to speak euil of? But (aboue all O Lord) how haue I dishonoured thee, whose fauors haue bin so many & so continuall towards me? I know not with what names & tearms to set out my sin, sufficient to expres the hainous & hideous nature thereof. When

When I thinke vpon thy patience, vpon the meanes of grace which thou hast affoorded me, vpon the light of knowledge which thou hast giuen me, vpon the good motions, (as it were so many gracious aduertisements) which thou hast from time to time, stirred vp in me, vpon the profession which I make, vpon the sundry promises & vowes of better obedience with which I haue tied my selfe vnto thy Maiestie, vpon the diuers admonitions which (by thy prouidence I knowe) haue beene vsed to mee by thy seruaunts, purposely to preuent and to stoppe this euil in me, me thinketh

keth I may call it rebellion (which is as the sin of witchcraft) or presumption in the highest degrée. And yet (O Lord) I féele such a benummednesse to créepe vpon mée, such a hardned crust to growe vpon my secret parts, that albeit I sée my sinne, and knowe it to be exceeding great, neuerthelesse I cannot so bemone it, so lament it, so grieue for it, so detest & abhorre it, as I should. Smite (O gracious God) smite, I beséech thée my flinty heart, make it euen to melt within me, at the sight of mine own transgressions; Settle in it ỳ godly sorrow, which causeth repentance vnto saluatiõ: Humble

Humble my ſoule vnder thy mightie hand, and ſuffer mee not to freeze in the dregs of mine own corruptions. Make mine head full of water, and mine eyes a fountaine of teares which may runne downe, like a riuer, day and night: Oh let me take no reſt, nor ſuffer the apple of mine eye to ceaſe: cauſe mee to powre out my heart like water before thy face, that I may by all meanes teſtifie the vnfayned griefe of my ſoule that I haue ſo diſpleaſed thee. And grant (O Lord) that I may not ſorrow ſo much becauſe of hell and condemnation which I haue made to be due vnto me,

but

but that my chiefe veration may bée to thinke how I haue abused thy mercy, and requited thy exceeding loue with so foule a trespasse. Wilthall (O most gracious Father) séeing there is mercy with thee, and that thou hast no desire that the wicked should dye, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should préesse into thy préesence?) but in the name of thy dearest Sonne, the alone Mediatour, and the onely Peace-maker of his chosen. I most hũbly beséech thee for his sake to haue mercy on me:

O Lord, a plaister of his blood shall be a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes & wounds are of an healing nature: no sope, nor nitre of mine owne tempering can purge away my filthines: onely his blood hath that scouring force, that it can make scarlet and crimson sinne as white as wooll. Oh then, I pray thee, wash me throughly from mine iniquitie, and according to the multitude of thy compassions, cleanse me from my sin. Turne thy face from mee, and from my hatefull and enormous course, and look vpon the perfite and vnspotted righ-

righteousnes of thy son. Supply my emptienes out of his infinite fulnes, the depth wherof cannot be sadomed, nor the store thereof consumed. Couer my vncleanneſſe with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and tireſt thine elect. And albeit I am of all others which either haue bene, are, or ſhall be, the moſt vnworthy: yet vouchſafe to certifie my Soule of thy grace & fauor, by the ſecret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy ſaluation, reſtore to mee that ſweet taſte of thy loue, which I was wont to haue, & which

I now haue robbed my selfe of, by this my disobedience towards thee. Let the apprehension of my sinne bee tempered with a cõfortable application of thy mercy, that I may hold an euen course betwixt feareless security and faith-lesse despaire; beholding at once, both my vilenes to humble me, & the riches of thy grace to reuiue me. And, as an euidence of thy loue in this behalf, strengthē me by thy grace to the making of the best vse of mine owne corruptiõs: Grant that the thought of them may kill in me al pride of heart, and may make me to abase my self and to become euen vile in my owne

own sight; Grãt me to be here-
upõ the more watchfull ouer
my course, ỹ more diligent to
auoyd all inducements & inti-
cements vnto these or the like
euils, ỹ more apt to be taught,
the more willing to bee admo-
nished, ỹ more forward to beg
thy assistance, & the more cha-
ritably cõpassionate towards
others, rather pitying and be-
moaning and prying for, then
censuring their infirmities.
And (Lorde) suffer me not, I
beseech thee to satisfie my selfe
with this, that I haue once
made some shew of humiliatiõ
and sorrow for my falles: but
graunt, I may encrease in the
performance of these duetyes,
and may euery day renue
& enlarge my repentance for

par-

particular slippes, growing still into a deeper detestation of my sins, and desiring with more and more earnestnesse and striuing, to bee renewed in the Spirit of my mind: that so being cleansed from all filthinesse both of the flesh and Spirit, I may growe vppe vnto full holinesse in thy feare, through Iesus Christ. In whose name only I commend vnto thee my requests, and for whose sake thou hast promised to deny nothing to thy seruants. So be it.

(*.*)

11. A Prayer in respect of death, needful at all times but especially in sickenesse.

O God, the God of the Spirits of all flesh, and which hast the keyes of hell and of death; thou hast prepared them both, and thou rulest them both at thine owne pleasure. I beseech thee bee mercifull to a poore trembling & weak-hearted sinner, and vouchsafe to preserue mee from the horror and extreamitie of dread, into which I am euen now ready to fall. When I consider (O Lord) how that I dwell in a house

house of clay, my foundation being in ỹ dust, & ỹ I must ere long make my bed in the dark, saying to corruptiõ, Thou art my Father, and to the worme, Thou art my Mother, & my Sister, O how my belly trembleth, & what a kind of rottennesse cõmeth into my bones! my spirit seeming to fayle me, & my heart within mee being filled with dismayednes. Especially, when I thinke vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantly to be called to, and vpon those euerlasting chaynes vnder darkenes in which the wicked are reserued vnto the last sessi-

ons,

ons, I am then so euen ouer-whelmed with amazednesse, that I séeme to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not-deceiuing word, that the sting of death is mine owne sinne, and with it I daily feele my selfe goared and galled and wounded so excédingly, that (mée thinketh) to mee (poore wretch) there can be no hope of recouery, but death must nédes bée as a passage to leade mee into the bottomlesse prison of hell. Rayse vp (O Lord I beséech thée) these my sad & vnquiet thoughts, teach mee how to ouercome these dis-

discouraging and killing perplexities, ỹ death may not be vnto me as a king of fear: nor I, as one of ỹ wicked, whose hope doeth perish with their breath, & the candle of whose comfort is put out, when thou art pleased to take away their Soule. Reuiue my memory, that I may call to minde, and cõfortably ponder those things which thy sacred word hath taught me: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, & it selfe is swallowed vp in victory. To them the comming thereof shall be a time of discharge, they shall by it bee freed from sicknesses of

of body, from anguishes of spirit, from all possibilitie of sinning against their God, from the tedious and discontenting societie of the vngodly: their flesh shall rest in hope, their graues shall bee vnto them as beds of ease, being swéetened and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their Soules, to conuey thē into Abrahams Bosome, to the fellowship of beleeuers, to the spirits of iust and perfit men; so shall they bée with Christ: which is best of all. This (O Lorde) is the happinesse which cōmeth by death vnto thy chosen: Oh what are

all the most torturing sicknes-ses, the bitter pangs and sor-rowes of the graue; vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of right-eousnesse? What is a mo-mentany yéelding of the body to consumption in the dust, in comparison of the euerlasting preseruation of ỹ Soule, with assurance also, that in the time appointed these vile bodyes shall by the mightie working of thy beloued Sonne, be fa-shioned like vnto his owne glorious body, and so both bo-dyes and soules bee for euer with him in his kingdome.

Teach mee (O Lord) effe-ctually

ctually to apply these things to mine owne comfort, that so this timorousnesse proceeding from the guilt of sinne, may be turned into a chéerefull expectation, and euen a longing for the day of my dissolution.

And, lest I should beguile my owne Soule, in laying clayme to that spirituall refreshing which belonges not to mee, make mee to labour for those assured euidences and vndeceiuing fore-runners of a happy departure. I know (O Lorde) that if I liue héere without conscience, I shall surely dye without comfort.

Holinesse here, is the way and path to future happinesse. I must seeke to glorifie thee, if I desire to be glorified with thée, I must fight the good fight against sathã, against the world, against mine owne corruption, I must faythfully fulfill my course, and performe the service to which thou hast appointed me, I must know thy trueth, and keepe the faith in soundnes and sincerítie to the end: otherwise it will bee in vaine to expect a crowne of righteousnesse. I must come to the first resurrection, or else I shal never escape the second death: Graunt mee therefore grace (I humbly pray thee) to

to serue thee in holinesse and righteousnesse all my dayes, and to endeauour alwayes to haue a clære conscience towards thee, and towards men; Kill my corruption in mee, that I may bee euen dead to sinne, but aliue to thee in Iesus Christ. And because if I liue after the flesh, taking thought for it to fulfill it, I shall dye; therefore, I beseech thée, to mortifie the deedes of the body by thy spirit, that so I may haue my fruite in holinesse, and my end eternall life. Teach mee often to number my dayes, and to consider the vncertaine certaintie of my ende, that I may dye euen e-

uery day, still loking and still preparing for my change, and making account that each day may bee the day of my dissolution. Strengthen also my weake and faint faith, make mee strong in thee and in the power of thy might, seale me with the holy spirit of promise, as with the earnest of my heauenly inheritance, that so no anguish of sickneſſe may discourage me, no pang of death dismay mee, no assault of Sathan ouercome mee; but that, come death when it will, or in what manner it shall please thee, I may boldly (through Christ) commit my soule to thee as vnto a faithful creator: Graunt

Grant me this cõfortable blessing, for his sake, who dyed to free me frõ death, & from him ẏ had the power of death, euen for Christ Jesus sake. Amen.

16. A Prayer more specially *fitted to the state and occasions of a sicke person.*

O Most mercifull and gratious God, thou, whose prouidence reacheth into the most withdrawne and solitarie places, and which causest the beames of thy fauour to shine euen vpon chiefe sinners, vouchsafe to cast thy cõpassionate ey vpon thine afflicted creature, whõ thou hast laid vpon his bed of sicknes.

Iust (O Lord) it is with thee thus to chasten me: nay, if thou shouldest crush my body into many pieces, and suddenly plunge mee into hell, it were no more then my due desert. What a stayned sinner am I by nature, stript of al goodnes, and easie to be wrought vnto any, euen the vilest euill: What a world of trespasses haue béene since committed by mee, notwithstanding the greatnes of thy patience, and the varietie of good meanes which thou hast vsed both to informe and to guide me vnto godlinesse? I will not therefore (O Lorde) I dare not, I cannot plead against thée; It is

is my duety rather to magnifie thy mercy, who art pleased so mildly & so fatherly to correct me; it being free to thy Iustice, to cut me off as an eare of Corne, and to giue mée ouer to the prince of darknesse, & to leaue me for euer to that woefull kingdome of eternall miserie. Unworthy I am (I most willingly confesse) because of my former slackenes and coldnes in this duety of calling vpon thy Name, to haue any small accesse into thy presence: Yet seeing thou art wont euer more to respect the trueth of thine owne promise, then the desert of those which pray vnto thee, there-

fore I beseech thee, which art pleased to call thy selfe The hearer of Prayers; to hearken vnto the hearty and vnfained desire of my soule. Sanctifie vnto mee (O Lord) this present sickenesse, let it bee as thy schoole, in which I may truely learne to know my selfe more effectually then heretofore. Make me to consider seriously that al paine and griefe is but the fruite of sinne, and that as all sickenesse naturally makes way for death, so death (in it self) is the fore-runner of eternall condemnation. Blesse this thought and this meditation so vnto mee, that I may make it my first care (now in this

this visitation) to seeke peace and assurance of reconcilement with thy Maiestie. To this ende giue mee a deepe touch and a sensible vnderstanding of mysinnes by-past, take from mee all guile of spirit, all disposition to flatter or to sooth vppe my selfe, or to lessen eyther the number or qualitie of mine iniquities; Cause mee euen to breake and plough vppe my heart, to search and to try my wayes, that so out of the abundance of my feeling, I may powre out a most plentifull and sincere confession before thee. Let mee remember it to bee in

in vaine to seeke to hide that from thee, which thou (before whom all things are naked and open) doest know more fully and more directly then my selfe; and that the discouery and laying open of my sins, is the next way to finde thy mercy in forgiuing them.

Adde withall that strength vnto my scant and smoking fayth, that I may, amidde the sight of mine owne transgressions, lay holde vpon the merite and fulnes of my Sauior. Make me hartily to disclaime all hope of help by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burthen vpon him, who

who by himselfe hath purged sinne, and whose death is an absolute and an alsufficient sacrifice for the guilt of all belieuers. Oh that I may feele my selfe knit and vnited vnto him: so shall I, in and by him, be presented blameles to thy Maiestie. And because (O Lord) I am full of imperfections, and there is in my nature much weaknes, and a great deale of frowardnes and readines to repine and rebell against thy ordinance, therefore furnish mee with necessary graces, & with all such giftes as thou knowest to be fitte for my present case: Endue mée with patience, to beare whatsoeuer

soeuer it shall bee thy pleasure to lay vpon me, and meekly to submit my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue me strength & power to endure. Let mee not desire life, otherwise then for the further aduancement of thy glory. Subdue in me all loue & liking of this present world, grant that the hope of the glorie which shalbe shewed hereafter, may be so strong within me, that all things may seeme vile vnto mee in comparison thereof. Make me comfortably

bly capable of the aduise and counsell of my Christian friends, which in their loue shall goe about to refresh my Soule. Make mee able also to speake profitably and for good to those that belong vnto mee; Put vpon mé and in mee charitable affections and thoughts, to, and concerning others, being ready to sattisfie where I haue sayled, and to remit euen where I haue receiued the greatest wrong.

Prepare mee to my last conflict, and strengthen me against sathans assaults, that in despite of his malice, yet I may still holde mee fast by

by thee, and resolue, though thou slay me, yet to trust vpon thee. And because (such is thy great goodnesse to vs thy poore creatures) sickenesse doth not alwayes exercise his full strength vpō our bodies: therefore giue me (I beseech thee) that wisedome to make vse of euery breathing, and of euery little time of ease which thou doest affoorde mee, that in it I may gather strength against the times of greater anguish. Bring still into my minde, those things which I haue frō time to time learned by thy word, that thereby I may bee quickned and find comfort in my greatest neede. And al-

wayes

wayes (O Lorde) as the time of departure shall approache, so let my soule draw neerer vnto thee, my heart powerfully crying, when sicknesse shall take away ỹ vse of my tongue, Into thy hands I commend my Spirit: Come Lord Iesu, come quickly. And when death hath parted my Soule from my body, let thy Angels (which do alwayes by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the blood of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne with thy selfe and thy blessed Spirit be prayse and thankes-

giuing

giuing now & euermore. Amē.

17. A direction for those *who desire to performe the Christian duety of prayer on the behalfe of a sick friend or neighbor whom they come to visite.*

WEe are vnworthy (O Lorde) to speake vnto thy Maiestie either for our selues or others: yet this duty lying vpon vs by commaund, & hauing a promise of hearing annexed thereunto, wee are bold in Iesus Christ to commend vnto thee the weake estate of this thy seruant. All sicknes is from thee, & to thee belong ỹ issues of death. Thou killest and ỹ makest aliue, thou bringest downe to the graue, & thou

thou rayſeſt vp; to whom ſhall we go in this and other our neceſſities, but onely vnto thee: Wee could wiſh (O gracious God) the continuance of his Chriſtian fellowſhip, the lengthening and enlarging of his dayes, but wee willingly ſubiect our wils to thy determining; Thou (Lord) knoweſt what is beſt, & therunto make vs (we beſœch thée) willingly and readily to ſubſcribe, & to deſire both his life & our own, onely ſo far forth as may be for his and our further good, in the more diligēt & zealous aduancement of thy glory. Frame him alſo (we pray thee) vnto the like yéelding, and ſo bleſſe

vnto

vnto him this visitation, that by it he may be more and more humbled in the sight of his owne sinnes & may encrease withall in an vnfayned and longing desire after Christ: Enlighten his eyes, that hee may know what is the hope of his calling, & what is ỳ excẽding greatnes of thy mercy and power towards all beleevers. Strengthen his faith, that hee may with it (vtterly renouncing himselfe) lay fast holde vpon the merites of our onely Saviour. Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and

and all ſecure and hardned thoughts, all worldly deſires, al lingring after the deceiuing ſweetneſſe of theſe earthly things. Giue him patience to beare, & conſtancy to endure whatſoeuer it ſhalbe thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, peace in beleeuing, together with a ſetled and wel grounded erſpectation of eternall life and ſaluation by thy Sonne. Graunt to vs tender and feeling hearts, that both his ſorrowes and the grieſes of other of thy ſeruãts may be apprehended, by vs as if they were our owne: Let thy word of grace bee in our lips, that wee

we may be able to speak holily, soundly and chærefully to ỹ comfort of his soule. Teach vs in him and in this house of mourning to see the ende of vs all, and to lay it to our hearts, that so wee may labour to bee prepared for our last departure. All these graces both for him and for our selues, we begge in all humilitie at thy mercifull hands, in the name and worthines of thy beloued Sonne, calling further on thee, as hee hath taught vs in his word; Our Father, &c.

18. A thankesgiuing for a *ſicke man, if God be pleaſed to ſend recouery.*

Suffer me not (O Lord) to be in the number of thoſe, who are forward to aſke in the time of neede, but careleſſe to ſhew themſelues thankefull when mercy is beſtowed. Make me as deſirous to come vnto thee with this ſacrifice of prayſe, as I was ready to beg eaſe and refreſhing in the day of my great neceſſitie. Thou haſt chaſtened me (O gratious God) and corrected me, but thou haſt not giuen mee ouer vnto death. I looked to haue beene cleane depri-

depriued of the residue of my yeares, and thought I should haue seene man no more among the inhabitants of the world: but it was thy pleasure to deliuer my Soule from the pit of corruptiõ. Oh what shal I render vnto thee for this and all other thy benefits towards mee! Oh how and by what meanes shal I shew my selfe thankefull to thy Maiestie! I haue nothing (O Lord) to render thee but the calues of my lips; accept my seruice (I beseech thée) in Iesus Christ: and let not the memory of this thy kindnesse dye within me, but graunt that I may often recount thy mercy,

wor-

working there-with vpon mine owne heart, and applying it as an effectuall motiue to obedience. Make me euer mindfull of the vowes & promises which I made in my sicknesse, to serue thee more faithfully then heretofore, that I may make conscience to performe them, knowing that thou delightest not in fooles; & that by my neglect herein, I shall lay my selfe open vnto a greater iudgement. Teach me also to remember this, that albeit thou hast now giuen me some little respite, yet I must not deceiue my selfe in putting far off the day of my death, but that I aught rather

to vse my health & strength to the better fitting and more effectuall preparing my selfe thereunto. Together with the encrease of bodily and outward strength, encrease in me strength of care to walk with thee, and to approoue my selfe vnto thee in al holy cõuersation and godlinesse, being more zealous in Religion, more watchfull ouer my wayes, more earnest in Prayer, more fervent in Spirit, more carefull to profite by thy Word, more faithful in my place and calling then heretofore, alwayes looking for the blessed hope and appearing of Iesus Christ my Saviour: to whom with

with thee & the holy Ghoſt, let my heart feelingly & effectually giue all honour, prayſe, might, maieſtie and dominion both now and for euer, Amen.

19. A Prayer for a *woman in the time of her trauaile.*

O Lord, I now finde by experience the trueth & certaintie of thy word, & the ſmart of that puniſhment which ỹ laidſt vpon me being in the loynes of my Grãd-mother Eue, for my diſobedięce towards thee: Thou haſt greatly encreaſed the ſorowes of our ſer, & our bearing

childzen is ful of paine. Teach me by this, to ſée the deſert of ſinne, and to grow into the hatred of ẏ which hath bzought into the wozld ſuch ſtoze of miſerie. Giue mee true repentance & pardon foz my ſinnes paſt, that they may not ſtand at this time & in this my néed, betwixt me & thy mercy: Giue mee a comfoztable ſéeling of thy loue in Chzift, which may ſwéeten all other paugs, thogh neuer ſo violent oz extreame: Make mee ſtill to lift vp my Soule vnto thee in my greateſt anguiſh, knowing that thou alone muſt giue a bleſſing to the ozdinarie meanes foz my ſafe deliuery. Strengthen

then my weake body to the bearing of what sorrow soeuer, by which it shall séeme good vnto thee to take triall of me. Make mee to remember, that howsoeuer it be with me, yet I am alwayes in thy hãd, whose mercyes fayle not, and which canst giue issue to the greatest paine. And when thou hast safely giuen mee the expected fruite of my wombe, make mee with a thankefull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redeemer. Amen.

20. A Thankesgiuing after *deliuery.*

BLessed bee thy great Name, (O my most deare & louing Father) for thy large mercy to me most weake & sinfull woman. Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath prenailed against my vnworthinesse. Thou mightest, for my sinnes, haue left mee to perish in my great extremitie: but thou hast compassed me about with ioyfull deliuerance. Marualous (O Lord) are thy workes, infinite are thy mercyes, and my

Soule

Soule by present experience knoweth it well. O my Soule, prayse thou the Lord, and all that is within mee prayse his holy Name. My Soule, prayse thou the Lorde and forget not all his benefits: hee hath heard thy Prayers. hee hath loked vpon thy sorrowe, hee hath forgiuen thine iniquities, he hath healed thine infirmities, hee hath redeemed thy life from the graue, he hath euen crowned thée with compassions. Oh giue mee (I beseech thee) a thankefull heart, not only now, while the memorie & sense of thy fauor is freshbefore me, but cõtinually, euẽ so lõg as I haue my being

Graunt that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy dutyes, that my thankefulnesse may appeare in my pure and Christian cariage. Make me a kinde and carefull Mother, willing to vnder-goe the paines and troubles of education: let no nicenesse or curiositie hinder me frõ those seruices to which both Nature & Religion haue appointed mee. Let mee also bee carefull heereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne; that my

my desire may manifestly appeare to bee set for the encreasing of thy kingdom. Vouchsafe so to order my affections, & to bring them into obedience vnder thee, that if it should bée thy pleasure either now or hereafter to take this infant from mee, I may patiently submit my self to thy appointment. And now (O good God) perfite in mee that strength which ỹ hast begun, make me to growe in care to serue thée faithfully both in the duetyes of piety, & in other businesses of my place and calling; that I may be a comfort to my husbãd, an example to my neighbours, a grace to my professi-

on, & a means of glory to thy Name, through Iesus Christ my Lord and Sauiour. Amen.

21. A Prayer for those which *are employed in the assistance & helpe of a trauailing woman.*

[T is not our diligence (O Lord) or paines which can do any thing without thy blessing, & our sins are sufficient to bring thy curse vpon whatsoeuer we vndertake. Be pleased (we pray thée) to be reconciled to vs in ỹ blood of thy Sonne: Make vs to remẽber ỹ we are here in thy presence, & ỹ all our thoughts, words & actions are open to thy sight: prosper ỹ businesse for which wee are come toge-

together: put far frō vs all ſu-perſtitious cōceits, & idle fan-cies, & teach vs to ſeek help on-ly frō thy grace. Enable vs to ſpeak comfortably to this pai-ned woman, ỳ we may further her dependance vpon thy holy Maieſtie, and may be a means vnder thee of her true refre-ſhing in her ſharpeſt fits. Fur-niſh vs with ſkill, and her with ſtrength, patiently to awaite ỳ appointed time of her deliue-rance: & knit al our hearts vn-to thee, that we may feare thy Name, noting & obſeruing thy mercy and power in all thy wozks, & ſtudying to giue thee pzayſe and glozy foz the ſame, thzough Jeſus Chziſt our on-ly Lozd & Sauiour. Amen.

22. A Thankesgiuing *after, when God hath blessed their paines in the womans deliuerie.*

O Lorde, wee haue séene thy goodnes, and haue receiued an apparant token of thy readines to heare the Prayers of those which call vpon thée, and to succour those which flye vnto thee for thy helpe. Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioy and gladnesse to vs all. The glory and prayse is thine alone; Fill our hearts with

with thankefulneſſe, & make vs forward both now & hereafter to prouoke and ſtirre vp one another thereunto. And And let not our thankefulnes ſtand in words onely or outward ſhewes, but cauſe it to appeare in our whole courſe; that the obedience, the ſobrietie, the modeſtie, the vertue of our liues may witnes ỹ thankfull feeling of our hearts. Goe on in thy mercy, (wee pray thee) both to the Mother and her babe, continue & encreaſe their ſtrength, ſo as may ſerue beſt for thy glory. And as thou haſt added one vnto the number of mankind, ſhewing thy wonderful wiſedome & power

both

both in the framing of him in the wombe, & in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him again vnto a liuely hope, by the immortall séed of thy holy word, delinering him from the power of darkenesse, (in which by nature we are al) into the glorious libertie of thy chosen. And if it shall so séeme good to thee, to lay any further triall eyther of sickenes or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient and quiet bearing of thy hand, and to a contented & cõfortable resting vpon thy gracious pro-

uidence,

uidence, assuring our selues, that all things shall turne to the good and benefit of thy chosen. Heare vs (O Lord) and accept vs, and forgiuing the weakenes of our Prayers, graunt vs all needfull graces out of the rich store-house of thy bottomlesse bounty, and that for Iesus Christ our gracious Redeemer. Amen.

23. A Prayer for a *Souldier, fighting for his Countrey, or the confederates thereof.*

O Lord, it is thy glorie to bee called (The Lord of hostes)

hostes) and it is thou alone, from whom, when men haue made their most politicke and puissant preparations, ỹ victorie must be loked for. Quicken my heart, I beseech thee, from all relying vpon my own valor, or vpon the strength of the battaile in which I stand; and teach me to loke vpward, and to waite and trust onely vpon thee. Thou giuest conquest, and thou giuest courage; thou deliuerest from the perill of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure mee of pardon by the witnesse of thy spirit, that the guilt thereof

make

make not my heart to tremble in me, and to behold death as a messenger to conuey me into hell. If thou (O Lord) bée on my side, peace being made betwixt thée and my Soule through Christ, what can bee against mee, what hazard can befall my Soule! Nothing shall be able to depriue mee of thy loue. Let not spoyle, or blood, or mine owne aduancement be the ends of mine attempts, but make me to ayme onely at thy glory in the defence of thy trueth, and in the good and safety of the State wherein I liue. The issue of all things to thee (O Lorde) is knowen, but to man it is hidden

bidden, prepare me therefore indifferently to whatsoeuer shall befall me. If I dye, giue mee comfort in my last breathing, and take my Soule into thy gracious hands: If I bee taken captiue, giue mee patience, giue mee wisedome and godly courage to doe nothing contrary to the honour of my countrey, or preiudiciall to the profession of a faithful Christian. If I returne with life and victorie, make me thankefull; keepe mee from taking frō thee any part of thy glory. Preserue mee from those riotous, lasciuious and blaspheming courses, which are the vsuall fruits of good successe;

Let

Let me not thinke deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie doeth abate the spirit that should bee in a Souldier: but settle me in this, that the assurance of a lawfull cause, the hope and confidence of a better life by the merites of Christ, the care to please thee and to depend vpō thy power, are the onely true grounds of valour, which can giue a man boldnesse and life in the day of battaile. Vouchsafe me these and all other needfull fauours in and for Christ Iesus sake. Amen.

24. A Prayer for a *man trauailing by Sea, about his lawfull busines.*

O Heauenly Father, vnto whose eares the Prayers of humbled sinners haue frēdome of accesse out of euery place: let it please thee, to encline to me, who being prouoked by mine owne present nēde, and taking heart vnto my selfe by thy liberall & large promises, doe desire to powre out my Soule before thy Maiestie: Heere (O Lord) by reason of the calling and place, in which it hath bēene thy prouidence to ranke

ranke mee, I am come downe to the sea in a Ship, and I doe now see thy workes, and continually beholde thy wonders in this deepe. How easie a thing is it vnto thee, when thou raysest a storme, & liftest vp the waues, not only to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallow vs vp, and to turne vpon our heads in a moment the bottome of these mouing houses in which wee are! It is thy great and exceeding mercy, that these swelling billowes & foaming surges doe not drinke vs in, and so make our bodyes to become as a prey, eyther to that great

great Leuiathan (the Whale) whom thou hast made to play here, or to some other of thy creatures, with infinite varietie and troupes whereof this vast body is replenished. But it is euen thou (O mightie Lord) which layedst the foundations of the earth, & which diddest shut vp the Sea with dores: thou didst first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are marualous, though the floods lift vp their voyce: though ẏ waters rage and be troubled, and the very mountaines shake at the surges of ẏ same, yet thou art much more

more mightie, thou soone appeasest the noise, and turnest the storme into a calme.

Looke graciously therfore vpon mee, I beseech thee, teach mée to vnderstand the greatnes of thy terror, by that fearfulnes of thy creatures which I do still behold: Cause me to rest my hope and comfort vpon the power of thy mercie, let that be ỹ anchor of my Soule both sure and stedfast. And lest my sins not being pardoned, should be a hinderance & stoppage to thy fauor, I pray thee, settle in mee an hearty & vnfained detestation of them, a godly griefe and sorrow for them, a stedfast resolution and purpose

purpose in the whole course of my life to strive against them. Open my heart, that I may often & earnestly sue and entreate for thy grace in thy son, and may never give over till I feele in my conscience some comfortable assurance that thou hast forgiven me. Fit & prepare me to thine owne appointments; If it be thy pleasure that I should heere ende my dayes, I know well, that the soule which thou kéepest cannot miscary: To thee therfore I cõmend my spirit, forsake mee not (I pray thee) in my last breathing. Albeit these waues may overwhelme my body, yet let them not bee able

to

to quench my comfort, or to plunge mee downe into despaire. Graunt me euer to lay fast hold vpon my Sauiour, that neither sea, death, nor hell may separate mee from his grace. And if it shal séeme good vnto thee, to bring me safe vnto that hauen where I would be; Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now ready to vowe in my necessitie. Make me alwayes to take as great delight to serue thée, as I am now forward to aske, and desirous to receiue life and safety from thée. Heare me (O Lord) in these and other

my petitions, forgiuing my vnworthinesse in the merites of Iesus Christ thy blessed Sonne, and my great Redéemer. Amen.

25. A Prayer applyed to the *state and condition of a malefator, condemned by law to dy, and drawing neere to the time of his execution.*

VOuchsafe, (O thou God of all mercie and compassion) to looke with pity vpon the most wofull case of a poore wretch, ready by the sword of Iustice to bee cut off, as vnworthy to liue amongst men; & like also without thy spéedy fauor to be shut out of heauen, and

and to haue my part in the second death; Trueth it is (O Lorde) that all this, though it bée grieuous, yet is no more then my desert: and touching that bodily death, whereto I am adiudged, I must confesse it to bee thy mercie and goodnesse toward me, that I haue béene found out by the eye of the Maigstrate, and stopped by the power of authoritie from going on into further euill. I beséech thée, that my death may bee both a chastizement to mee, and an aduertizement to others, to containe themselues within the lisles of ciuill obedience.

But concerning my Soule,

which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recõpense, I must néeds be thrust into that dreadfull place of infinite & eternall torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimstone doth kindle: neither sée I in my self, or in any creature, any meanes or possibilitie to escape. Fearefull vnto mee hath beene the face of an earthly Iudge, & the sentence of death to bee inflicted

ted

ted vpō this my house of clay, hath made my heart to quake within mee; What then will become of mee, when I shall be arraigned before thee, at whose rebuking the very foūdations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lorde) knowest all mine iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill wayes, to hide my selfe in the darkenesse of the night, supposing that no eye should sée me, yet thou hast still compassed my pathes, and beene

accustomed to all my wayes, there hath not bin a thought in my heart or a worde in my tongue but thou hast wholly knowen it: Often haue I said in my heart, God will not regard, he hath forgotten, hee hideth away his face & wil neuer see, I shal neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsel, I sought to damme vp the mouth of my conscience, yt it might not check me; when my friends admonished me, I hated & scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was swéete in my mouth, I fauou-

fauoured it, and would not be perſwaded to forſake it: Juſtly therefore (O Lord) haſt thou thus ouertaken me, and made me to eat the fruit of my owne way, bringing me to be a ſpectacle to the world, to dye as one of the fooles of the people; Yet (O gratious God) ſith there is mercy with thee, and that thou art very ready to forgiue, be fauourable, I entreat thee, to mee a moſt vnworthy ſinner. *Manaſſe* being put in fetters, and bound in chaines, prayed vnto thee, and humbled himſelfe greatly before thee in his tribulation, & thou waſt entreated of him: The woma of *Canaan*, whom thou tearmedſt to be no better then a dog, yet thou diddeſt affoorde her ſome crummes of thy mercy,

and didst cause it to bee vnto her as she desired. The theefe, at his execution, confessed his sinne, & prayed to bee remembred in thy kingdome, & thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope: Hath thy Lord spoken it in vaine, that at what time soeuer a sinner sigheth vnto thée, thou wilt put all his wickednesse from before thée: Shall I thinke that thou wilt call mee being laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee:

Make

Make me (I pray thee) to see the depth of my sinnes, that I may not beguile my Soule, by lessening eyther the weight or number of mine iniquities: Worke me to a true and vndissembled acknowledgement and confession of them, euen before others, that they which see my end and know mine euill, may haue some euidence of my repentance, and may learne by me to beware of the deceitfulnesse of sinne. Enable me to looke with the eye of my faith vpon my crucified Sauiour, casting my self wholly vpon him and desiring by him to bee hidden from thy wrath. Giue mee some taste

of thy loue, and some inward and secret pledge of thy being reconciled to mee for his sake. Strengthen mee against the feare of death, that albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee; yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my miserie, & as a meanes to bring me vnto happines. Thus (O Lord) with fulnesse of desire (out of the bottome of this misery and shame which I am fallen into) to

to fly vnto thy mercy, and to be shrouded vnder the shadow of thy grace, I commend my selfe, my soule and my body into thy hands, praying thée not to cast off him, which hath no hope but onely in thée, and that alone in and by Iesus Christ my only Lord and Sauiour. Amen.

26. A Prayer rising out of *the serious meditation of the last Iudgement.*

O Lord, thou hast reuealed it in thy holy Word, that the fashion and figure of this world must passe away, & that as by appointment wee must all dye, so also wée must all appeare

appeare before the iudgement seate of Christ, and that from thence some shal go into euerlasting paine, and some into life eternall. This, ỹ Atheists and Epicures and Libertines of the world doe thinke to bee but a mere fable, they say in their hearts; The Lord will doe neither good nor euill. But yet (O Lord) as thou hast deliuerd this in thy Word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosome of euery mā: The accusing or excusing of our owne thoughts, the secret checks accompanying those euils to which none is pruy, the

the feares of wicked men, who are continually as one that trauaileth of child, flying oft times when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certaine assurãce written as with a point of a Diamond (which can neuer be done out) that verely there is fruite for the righteous, and doubtles there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to beleeue, and I make no doubt, but it shall shortly come to passe. It was sayd long since that the Iudge did stand before the doore, and that

that tʰee which should come, would come & would not tarry; and now, the height of iniquitie is such, and sinne is grown to that perfection, that it cannot stand with thy Iustice much longer to forbeare. Teach me (I pray thee) as I doe know & believe this, so to make a true & profitable vse of my knowledge. Let it bee euer in my thoughts, and in my best and most serious meditations: whē I am about by ỹ proneneſſe of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to restrayne me: when I am like by the iniquitie of ỹ times to suffer euill among men, let

let the expectation of the right which thou wilt then do to the oppressed, be a comfort to mee to refresh me. Especially (O Lord) grant mee to keep daily (as it were) a priuy sessions in the closet of mine owne heart, arraigning my selfe before thy iudgement seat, searching and trying my wayes, accusing my selfe before thee, frō whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with al instant earnestnesse for thy grace & fauour in thy Son. O that I may learn thus to iudge my selfe, that I may not be iudged of thee in that day. Suffer me not to flatter my selfe

selfe or to bleſſe my Soule in any euill way, or to goe about to finde hidings and couerts for my ſinnes; inaſmuch as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things which are hid in darkeneſſe, and make manifeſt the counſell of all mens hearts. Let mee not imagine this thy great ſeſſion to be like the courſes among men, in which oft times by vniuſt meanes the vileſt offenders do procure eſcapes: but make me to know, as the trueth is, that with thée there is no hope by corruptiõ, or fauour, or fraud, or importunitie of ſute, to find eua-

euasions. Thou art the Iudge of all the world, and thou wilt doe right; euery man shall receiue the things which haue beene done in his body, according to that he hath done, whether it bee good or euill. And whereas (O Lord) it is a great griefe to thy seruants, to liue among the vngodly, it must néedes bee their righteous soules to heare and sée their vnlawfull deeds, let this be my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, & to permit the tares to growe vppe with the Wheate vntill the harueſt, yet then thy Angels shall come, and shall gather

ther out of thy Church all things that offend, and bring the iust into the kingdome of their father. Seeing also (O gratious God) that whosoeuer in this world will liue godly, shall suffer, and ly open to the wrongs and iniuries and reproches of ỹ wicked; Grant that if at any time, eyther my name be put out as euill, or otherwise my estate or profession, or life, for thy trueths sake be called into question, I may possesse my Soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that then the iust, what disgraces so-euer are now cast vpon them, shall shine

shine as the light in thy presence. Finally (O Lord) make make me daily to grow so wearie of this vaine & wretched world, and of the heauy load of mine owne corruptions, and of this body of death which is vpon mee, & to striue to gather that assurance of an interest in that glory which shall be shewed hereafter, that I may looke for this great day and in my desires may sigh for it and hasten to it; and that whensoeuer it commeth, I being found waking with my lāp of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance into my masters ioy. Grant

Graunt mee this for his sake, which sitteth at thy right hãd, to make request for mee, Jesus Christ the Mediatour of thy chosen. Amen.

27. A Prayer fitted *to the time of warre.*

OAlmightie God, who art hie aboue all nations, and whose glory is aboue the heauens, the comfortable successe of all enterprises is from thée onely to bee looked for; Thou art hee which giuest victorie vnto kings, to thee it is all one to saue by many or by fewe, thou canst

canst make one to chase a thousand, thou canst cause the hearts euen of the most valiant to melt, their hands to bée weake, their mindes to faint, and their knees to fall away like water. If thou fight for vs, wee cannot miscary: if thou fauour vs not, wee must néeds bee discomfited. O bée gracious vnto vs, and bee on our side, now that men are risen vp against vs. They take craftie counsell against thy Church, and consult how to cut vs off from being a nation, and by what meanes to quench the light of thy truth, which shineth in our streetes. Their desire is to embrue their hands

hands in our blood, and to aduance their owne ambition by our ouerthrow. O turne their counsels into foolishnes, let not their mischieuous imaginations prosper, lest they bee to proud: O our God, make them like vnto a whéel, & as the stubble before ỹ wind, scatter ỹ people that delight in war. Go out (O Lorde) with our armies, giue wisedom and courage to our captaines, gird them with strength vnto ỹ battel, be with our Souldiers, teaching their hands to war, & their fingers to fight: Assist al ỹ consultations, prosper ỹ policies, crown those enterprises with good successe which are vndertaken for the com-

common good & comfort of the State. Doubtlesse (O Lord) we haue deserued thine anger, & our sins do cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoyle vnto our enemies; But (O gracious God) let vs fall now into thy hands, (for thy mercies are great) & let vs not fal into the hãds of men, whose displeasure at vs is not for our sins, but for our profession and religions sake, and that they may fill their own enlarged & vnsatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrils, & bring them backe by the same way they came. Let it appear ỹ thou

thou art in the middes of vs, & that wee shall not bée moued, that thou wilt help vs and that very early: Let there be none inuasion, nor going out, nor no crying in our stréets; But let thou peace in our borders, make strong the barres of our gates, especially let the Gospel of thy Sonne sound yet louder amongst vs, that by it many Soules may bee gathered vnto thée. So we thy people & the shéepe of thy pasture shall prayse thee for euer, and from generation to generation we will set forth thy glory, through Jesus Christ our Lord and onely Sauiour. Amen.

28. An-

28. Another of like *nature, respecting the time of Dearth and Famine.*

CLeannesse of teeth (O Lord) and scarcenesse of bread, haue béene auncientlie threatened by thee, as iudgements vpon the sonnes of men for their sinnes. Many wayes also thou hast to turne a fruit-full land into barrennesse for the wickednes of the Inhabitants: Thou canst make the Heauen ouer our head as brasse, & the earth vnder vs as yron, by bringing a drought vpon the land. Or else thou canst cause the léed to

rotte vnder the clods, by commanding ỹ bottels of heauen to powre out raine in too great abũdance: or when the Corne is come vp, ỹ art able to smite it with blasting & mildeaw, or to send among vs thy great bolle, ỹ grashopper, ỹ canker, the caterpiller and the palmer worme, so that although much bee sowen, yet little shall bee brought into the barne. Or if the Corne doe grow ripe vnto the harueſt, it is in thy power suddainly to send in an enemy, to eat the fruit of the land, and to deuoure the labour of the people. And though the bread do come to be set in plenty before vs, yet thy hand is not shorte-

shortened, ye canst take away ye staffe thereof, so that wee shall eat & not be satisfied. Thus (O Lord) ye hast euen store-houses of punishments, so that our hearts can not endure, nor our hands be strong in ye day that ye shalt haue to doe with vs. And heereof we haue now already some experiẽce; For now thou hast in part begun to punish our abuse of thy creatures, our fulnes of bread, our contẽpt of the spiritual food of our soules, wt outward scarcity: The time is com, by gréedy worldlings long exspected', in which they may make the measure small and ye prices great, selling euen the very refuse of the Wheat;

Their treading is vpon the poore, their desire is to swallow vp the needy of the land. Loke mercifully (O Lord) vpon vs, wee beseech thee: lift vp thine hand, forget not the poor. Thou preparest for the rauen his meate when his birds cry to thee, wandring for lack of food, thou takest no delight in the confusion of thy creatures: thou hast promised, that if wee seeke to thee, we shall want nothing that is good, thou wilt preserue vs in the time of dearth, and in the dayes of famine wee shall haue inough. Accomplish (wee beseech thee) these thy gracious promises; Saue vs from this encreasing mise-

miſerie, and deliuer vs from their crueltie, which being without all bowels of mercy, doe reſpect nothing but their owne commoditie. And becauſe (O Lord) our ſinnes doe ſeparate betwixt thee and vs, and doe hinder good things from vs: therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſeruings, drawe from vs an hearty and ſincere acknowledgement, how great cauſe wee haue giuen thee to affamiſh both our bodies and ſoules for euer. Giue vs an vnderſtanding of our particular groſſe ſinnes which doe lay vs open to this iudgement a-

boue others: namely our wantõnesse, our pride, our luxuriousnes, our riot, our feastings without feare, our want of mercy to ỹ poore, our spurning with the heele against thee, our forgetting thee in the dayes of our plenty, but chiefly our loathing of that spirituall Manna, that heauenly diet of thy sacred Word, prouided in thy abundant mercy for our Soules.

O make vs ashamed for these and other our monstrous sins, besides those personall euils wherewith we are each of vs iustly to be charged. Beget in vs a care to renounce and forsake our sinnes, equall to our de-

desire for the putting away of thy iudgements. Forgiue vs in Iesus Christ, and vouchsafe vs (as a pledge of thy loue) strength and grace to walke in a greater measure of obedience then heretofore. And now (O Lord) teach vs to rely vpon thy prouiding, and to know that when all things faile, yet thy mercies are the same, and thy power to help is not diminished. Thou canst suddenly by meanes to mã vnknowen, turne the greatest penury into plenty, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depend on thee, and to study more how to profite by thy hand, then to haue thy rod remooued from vs. And when thou shalt shew thy selfe to haue heard our Prayers, by sending greater plenty, let vs not forget our present want, but graunt that we may labour to bee thankefull, and endeauour after a more sober vse of thy blessings then heretofore. Heare vs in this, and in all other our requests, for Christes sake, and for thine owne promise sake. Amen.

29. An.

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29. Another like, applyed to the time of some great contagion.

WHither shall wee goe (O Lorde) in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerãce. Heauy at this time is thy hand vpon vs, and fearefull is the disease with which thou hast afflicted vs: Wee are afrayde one friend and neighbour of another, and nothing is before vs but present death: Scarsely can we loke forth, but we sée

some one or other amongst vs caried away to the graue, & the mourners going about the streets.

Wee must needes confesse that though this be grieuous, yet it is the smallest part of our desert; It is iust with thee, to smite vs with botches and scabs that cannot bee healed, and to make the pestilence euen to cleaue vnto our loines and to swéep vs away from off the earth, euen as a man swéepeth away doung till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shamelesse and intolerable measure are our sinnes encreased? Many war-

warnings haue béene giuen by thy Ministers, thou hast ri sent early and late, and sent vn to vs by them; yet wee haue made our hearts as an Adamant stone, and haue put farre from vs the euill day, perswading our selues that their sermons were but wind, and that they did but commend vnto vs their own fancies; Thus haue we encouraged our selues in euill, and haue set thy iudgements at nought, euery one turning to his owne course, as the horse rusheth to the battell, adding drunkennesse to thirst, and falling away from thee more and more. But (O Lorde) giue vs now at the last

last remorsefull and repentant hearts, make vs (as it were) to smite vpon our thigh as a signe that wee see our wandrings, and that we are ashamed of our sinnes: Embolden vs in the name of Christ to come into thy presence, and in all earnestnesse of spirit to cry vnto thee, Take away our iniquities and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sickenesse, as we doe the sicknesse it selfe, which is the fruite of sinne. Comfort vs, according to the dayes that thou hast afflicted vs, and let the swéet feeling of the gracious testimony of thy Spirit, spea-

ſpeaking peace vnto our ſoules, prevaile againſt all other ſadnes, or cauſe of griefe, or ſorrow whatſoever. Say (O Lord) vnto thy deſtroying Angel, It is ſufficient; holde thy hand: Or if it be thy pleaſure to ſtretch thine hand yet further, and to take vs away alſo, O prepare vs to thine owne purpoſe, endue vs with a holy patience to endure the vtmoſt triall: and graunt that whatſoever befall our earthly tabernacles, yet our ſoules may bee alwayes acceptable vnto thee, and al for Chriſt Jeſus ſake, who hath loued vs, & giuen himſelfe to be a ſacrifice of a ſweet ſmelling ſauor vnto thee. Amen.

30. A Meditation or Prayer *necessary for a poore man.*

TRuth it is (O Lorde) that to my mutinous & repining nature, want is of all things most distastful, and pouertie is a burden euen intolerable. Sometimes I am ready to call thy iustice in question, who measurest out so large & ouerflowing a portion vnto some, and yet art so strait and sparing towards mee. Sometimes I do almost condemne Religion to be meerely vanity, ỹ louers whereof lye open to so great extremitie; Otherwhiles, my owne

owne heart chargeth me with hypocrisie, telling me that no man euer perished being an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some straūge course for my own supply. Thus (O Lorde) I am straitened, thus I am euen haunted with whole troupes of vnquiet thoughtes: all which, by the continuance and enlargement of my owne scarcitie, and by the vncompassionatenesse which I finde among

among the men of this yron age, are rather multiplyed and encreased in mee, then any way slaked or diminished. But eternally blessed bee thy great Name, which hast opened the gates of thy mercy, & given hope of hearing and of help, to the basest and poorest amongst men. Thou acceptest not ♄ persons, no not of Princes, thou regardest not the rich sooner then the poore. Behold therefore (O loving Father in Jesus Christ) to thee doe I cry, to thy Mercy-seat doe I stretch out my feeble hands. I have learned (O Lorde) that miserie commeth not forth of the dust, neither doeth affliction

spring

spring out of the earth; the pillars of the world are thine, thou openest or shuttest thy hand at thine owne pleasure. Thy wisedom also is infinite, and thy iudgements are vnsearcheable: who shall pleade with thee, to aske thee a reason of thy wayes? Let it bee inough for mee, that it is thy pleasure thus to debase mee; Am I not in thy hand as the clay in the potters? if thou doe giue me a larger portion, it is thy bounty: if thou doe abridge me, what haue I to complain, or what challenge can I make to that, which thou keepest from mée? Teach mee (I beseech thee) not to look so much vpon

vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue. If I doe but breath vpon the face of the earth, if I had no house but the open ayre, no garments but ragges, no food, but the bread and the water of affliction, or the crummes that fal from some rich mans table, it were infinitely more then then my best desert. A sinfull and vnthankefull wretch, as I haue alwayes beene, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so farre am I from being able to say that thou hast wronged me, or dealt too straightly with me,

mee, that I must rather stirre vp my selfe to magnifie thy mercie which hast not layde vpon mee the vtmost of thy wrath, but hast giuen mee a time and an opportunity to repent. Let these things (I pray thee) ỹ soueraintie of thy power, the depth of thy wisedome, the foulenes of mine owne desert, the kindnesse which (notwithstanding some outward hardshippe) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwayes say,

It

It is the Lorde, let him doe what seemeth him good; This is my sorrow and I wil beare it. Open my eyes withall, that I may see thy power, who canst raise the needy from the dust, and lift the poore out of the doung, and make him families like a flocke of sheepe, who canst commaund euen the very rauens to bring bread and flesh vnto thy seruaunts, the Heauens to droppe downe swete, & the rocke of stone to yeeld streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercy lesse then it was wont to be? Hast thou not

not made a promise neuer to forsake me: Am I not alwayes with thée, and doest thou not holde mee by my right hand: Shal I imagine thee to be like the bird whom thou hast depriued of wisedom, & to whom thou hast giuen no part of vnderstanding, who sheweth himselfe cruel vnto his young ones, as they were not his, or as if he had trauailed in vain? No, I am assured that though a woman should forget her child, & forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou louest in thy sonne. Thou knowest my wants, thou art able to supply my

my wants, thy loue will not suffer thee to leaue me destitute in that which thy wisedome knowes to bee conuenient for me. Encrease my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou hast set mee, frame my mind and my desires to that rate which thou hast allotted me, kéep mee from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse mee with this perswasion, that this my present state is the fittest for mee, and that when it shall be good for mee to haue more, thy hand shall instantly be enlarged

larged toward me: Stirre me vp to seeke thy kingdome, and labour for the meat which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Jesus, that the feeling thereof may make all things sweete vnto mee. Cause me both to trust and to waite for thy saluation, and in all things to strine to giue thee thy deserued glory, and all this in and for thy Sonnes sake my onely Mediatour and Redeemer. Amen.

31. An-

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31. Another of like *nature, fit for one whom God hath enriched vvith outvvard things.*

IT hath pleased thee (O Lord) out of the freedome of thy bountie, to deale more largely with mee then with many of thy seruants, and to furnish me with store of those outward blessings, which others (euery way as good by nature as my selfe) doe not enioy. My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will bee vnto

vnto me an occasion of many euils. Apt I shall be to lift vp my heart, to pride my selfe in my own conceipt, to trust vnto my welth, to despise others, to grow in loue with this present world, to become cold and remisse in the best seruices, to conclude that I am highly in thy fauour, because thou hast enriched me. These be the diseases, which through the poison of our nature, do rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mée (I beseech thee) by the fierie power of thy spirit: Giue me pouertie of spirit and humble-

nesse of minde, amid this outward fulnesse with which thou hast endued me. Make mee to remember that the more I haue, the greater shall bee mine account, and the harder for me to be saued: that by that meanes, my wealth may be so far from puffing mee vp with secure presumtion, that it may mone me ỹ rather euen w̃ fear and trembling to worke out my saluation. Cause me to think often vpon the wordes of my Sauiour, that riches are deceitful, and of a thorny nature, choking the good séed of ỹ word and making it to become vnfruitfull: that so I may learne carefully to handle them and

to

to vse them with great heedi-nesse and circumspection, lest I should by them gall & wound my conscience, or bee pearced through with many sorrowes. It is said (O Lord) that these high places of the world are slipperie places, in which it is hard to go with a right foote, & to keepe straight and euen steps; Oh, stir me vp to so much the more care to ponder my paths and to take diligent heed vnto my waies; suffer me not to iustifie my self to mine owne soule, or to make my self beleeue that I am as I ought to be, because waters of a full cuppe are wrung vnto mee: but teach me seriously to cõsider, that as

many of thy beloued seruants do feele the smart of pouerty, so euen the most wicked and those which do rebellionsly trangresse, haue a large portion in this life, liuing, waxing olde and growing in wealth, their goods oftentimes exceeding the very desires of their hearts. Grant therefore that I may labour for some better & more certain assurãce of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due consideration of the daunger and vanitie of abundance may worke by thy blessing, to the abasing and humbling of my heart. Oh let not mine eyes

be

be dazled, nor my hart bewitched, with the glory and sweetnesse of these worldly treasures, which may bee taken frõme, or I from them euen in the twinkling of an eye: draw me my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then gold, and the reuenues whereof do surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedome and spirituall vnderstanding. And because (O Lord) in hauing much, I am but a steward vnder thee,

and a disposer of thy gifts, enlarge my bowels towardes others, make me rich & fruitfull in good workes, being a father to the poore, and causing ỹ hart of the widow to reioyce, warming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to the hungrie, and neuer hiding my self from mine owne flesh. For why should I make gold my hope? or wherefore should I striue to lade my selfe wt this thicke clay, still plotting to set my neast on high, when al that I haue or can haue is in a moment turned into vanitie? Quicken mee vppe therefore

therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse draw on and prouoke others to all the offices of necessarie benevolence. Let the bowels of the needie bee my treasurie, and let it bee my desire & care there to lay vp in store a good foundation for my self against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can that be to a Weight of glory?) but assuring my self ỳ the mercy shewed by me vnto others, is a beam of ỳ loue which shines frō thee vpon my soule. Thus

(O Lord) shall I by thy goodnesse haue the true vse of thy blessings, together with a daily encrease of much matter of thankesgiuing for thy great goodnes to mee so vile and vnworthie; and all for Christ, and in his most glorious and holie name: to whom with thee and thy spirit, one true euerlasting and only wise God, bee all praise, and power, might, maiestie and dominion now and euermore, Amen.

A Pray-

32. A Prayer for the whole State.

EXtraordinarie (O Lord) haue thy fauours beene vnto this Kingdom; when we recount our long cõtinued peace, our victories, our plentie, our comfort by religious and prudent gouernors: especially, the glorious light of thy Gospell which hath shined amongst vs, our frẽdome from the miserable bondage of Romish and Antichristian tyrannie: wee must needes say, that thou hast not dealt so with euerie Nation. Indeede the crie of our sinnes is great,

the verie heauens may blush to looke vpon vs, and the earth is wearie to beare our grosse, our shameles, our presumptuous euils: Thou thy selfe (O patient God, art pressed vnder vs, as a cart is pressed that is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy word, to breake off our sins, and euen besought vs by them to bee reconciled vnto thee. But wee haue hated to be reformed, wee haue cast thy word behind vs, thou hast stretched out thy hand, and wee would not regarde; wee haue despised and mocked thy messengers, our hearts within

within vs haue beene fully set to do euill. Mercie hath beene offered, wee haue not esteemed it: iudgement hath beene threatned, wee haue not feared it: the very triall of our countenances testifieth against vs, wee declare our sinnes as Sodom, wee hide them not; all manner of foule enormities do march openly and confidently and without feare in our streets. How iustly mightest thou powre out euen the vials of thy wrath vpō vs, making vs to be a detestation, and a curse, and an astonishment, and a reproch to other Nations, forcing vs to wring out and to drinke the very dregs of that

that mixt wine of thy fierce & terrible indignation. If thou shouldest bring an vtter dissolution and desolatiõ vpon our State, making our enemies to ride ouer ouer our heades, to clime aboue vs vp on hie, and vs to come downe beneath belowe: If thou shouldest take away from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to bee our Princes: If thou shouldest make heaps of our Cities, and leaue our Townes without inhabitants; If thou shouldst at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idols, and

and our soules to be swallowed vp in the darkenesse of popish ignorance and superstition; if thou shouldest make vs by thy iudgements a prouerb and a spectacle to the whole world, it were no other then wée haue deserued; nay, it is thy great mercie, that these things, and more heauie then these, haue not already ouertaken vs. But (O Lord) bee mercifull to our sinnes for thy names sake: O thou which art the God of grace, looke graciously vpon vs in the Mediator of grace, Christ Iesus. Wee haue nothing to plead, but his merite, nothing can wash away the foulenesse of our

our ſinnes, but his moſt pꝛeci-ous bloud; Make (wee pꝛay thee) our hearts to mourne within vs, both foꝛ our owne perſonall ſinnes, and foꝛ al the abominations which are done in the midſt of the Land: Oh that we might turne vnto thee with al our heart, with faſting, with weeping, and with ſoꝛ-rowing; Oh that we could ſée the thinges that belong vnto our peace: and might euerie man turne from his euil way, and from the wickednelle that is in his hand, and make his wayes & his woꝛkes good. Let it be thy holy pleaſure (we hũ-bly beſeech thée) to continue and to enlarge thy wonted fa-

uours

uours towardes vs; Stablish this our peaceable gouernement by a perpetuall and vnchangeable decree. Compasse in this Ilãd, with thy fauor, as with a shield; Let neuer thine and our aduersaries, roare in the midst of thy congregation, or sette vppe their banners as signes of victorie and conquest ouer vs. Aboue all (O Lord) vouchsafe the comfort of thy Gospell, and the libertie of thy blessed truth: Grant that that may still be faithfully & soundly preached in our Churches. Oh remoue not our cãdlestick, though our falling frõ our first loue, & ỹ vniuersall slaking of our zeal, hath deser-

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ued it. Lengthen out the vse of it (we entreat thee) euen so long as the Sun and Moone endureth, that by it those that are yet vnborn, and shal come out of our Loynes, may bee guided and directed in the way of peace. And to this end, wee are most humble and instant suters to thy Maiestie, euen to thee by whom Kings raigne, and whose dominion and soueraintie reacheth ouer all; that thou wouldest multiplie thy blessings vpon thy King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited

ted Kingdomes. O Lorde, when we remember the dayes by-past, euen the dayes of our feare, how that after the death of our late renowned Queen, we loked for nothing but cõfusiõ, supposing that the times of our peace must needs haue died with her, and haue euen beene buried in her graue, and consider withall, how thou then, without any so much as drawing of a sword, or colour of commotion, placedst in her throne a King of the same royall bloud, and of the same loue and affection to thy holy truth, vnder whose shadow, we enioy all the accustomed comforts of our ancient peace, we

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are like to them that dreame, we are euen stroke with astonishment; so far haue all thinges gone beyond our hopes, & exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and do so seldoms and so slightly meditate vpon thy kindnesse. Let not our vnthankefulnesse turn away thy intended blessings from vs; stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, & cast out the soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberal blessings, and set a crowne of pure gold vpon

vpon his head: so let his glorie be great in thy saluation, and make him glad with the ioy of thy countenance. Go on to giue him thy iudgments, that the righteous may flourish in his dayes, and that hee may iudge the poore of the people, and saue the children of the nedy, & subdue the oppressor: Let him not wãt a man of his own line, to sit vpon his seat: but continue ỹ kingdom in his posteritie, vntil the time in which al earthly kingdomes must be determined. And as thou hast made his Quæn, like a fruitful vine on ỹ sides of his house, & a ioyful mother of many royall plãts: so we pray thee lay vpon her

her much dignitie and honor; & blesse thē both out of Zion, so that they may see the wealth of Ierusalem all their dayes. Let their children bee as chosen shafts in thy quiuer, make thē as the plants growing vp in their youth, and as the corner stones grauen after the similitude of a paiace. Chiefely we beseech thee to poure out a large measure of thy blessings vpon the young Prince Henrie: enrich him with all princely vertues; water him so with thy heauenly dew, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of Popish Idolatrie, may in him growe vp with

with his yeares, that so he may also in his appointed time become another Instrument vnder thee, for the further enlargement of thy Gospel, and the prosperitie and happinesse of these Realmes. Alwayes afford thy gratious presence to those honorable Lords of his Maiesties Councill: bee thou the President at their Table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may bee most for thy glorie, the honour of the King, the peace of the State, and the comfort of thy chosen. Blesse all the Iudges, Sages and

and Magistrates of the State, make thē as hiding places frō ẏ wind, & as a refuge for ẏ tempest for ẏ oppressed; cause them euer to remember that they are thy Ministers for ẏ peoples wealth, & that they execute not the iudgements of man but of the Lord; & that although thou hast honored them with thine own name, calling them gods, yet they shal die as men, & fall like others: that so iudgement may not be turned into gal, nor the fruite of righteoulnes into wormewood, but ẏ iustice may be executed truly & vprightly in ẏ gates, & al things may be to ẏ praise of them that do wel & to ẏ punishment of those that are

workers of iniquitie. Neither may we (O Lord) forget those who ỹ hast put in the seruice of thy church, to fæd ỹ flock which dependeth on them, to rule thẽ & to go in & out before them, & to labour in the worde and in doctrine. Thou (O Christ) art the chief shepheard & bishop of our soules, thou art the Lorde of the haruest, build vp (wee beseech thée) the breaches of thy Church, make the righteousnes thereof to breake foorth (yet more) as the light, & the saluation thereof as a burning lampe. Continue the standing and encrease the number of those seeing watchmen, whom thou hast placed vpon ỹ walls of

of Ierusalem; stirre them vp that they cease not, day nor nor night, working the worke with which thou hast entrusted them, and faithfully dispensing that word of reconciliation which thou hast committed to them. Kindle in thē the zeale of Samuel, that they may say, God forbid that we should sin against the Lorde, & cease praying for the people, and shewing them the good & the right way: Make them with Paul to say, Woe vnto vs if wee preach not the Gospell. And be pleased also so to bless their endevours, & to prosper their labours, by giuing them a word of vtterance,

rance, and by preseruing them from vnreasonable and euill men, that they may from euery part of the Land bring many sheaues into thy barne, and that dayly those that are ordained vnto life eternall may beleeue. And for a continuall supply and nurserie to thy Churches amongst vs, blesse the Vniuersities and Schooles of learning; let not those fountaines (O Lord) bee poysoned with any popish leauen: but grant that the doctrine which is according to godlinesse, being taught & professed in them in sinceritie, by the yong plãts there springing vp, ỹ decais of congregations abroad may be

renued, and euerie place may be furnished with a Pastor after thy owne heart, which may feed ỹ people with knowledge and with vnderstanding. And (Lorde) restraine and reforme the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the fode of life vnto thy people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another, Let vs take to our possessiõ the habitatiõs of God. Throughout the Land and among all the inhabitants therof, plant the true knowledge & feare of thee, loyalty to their soueraine, obedience to all subordinate

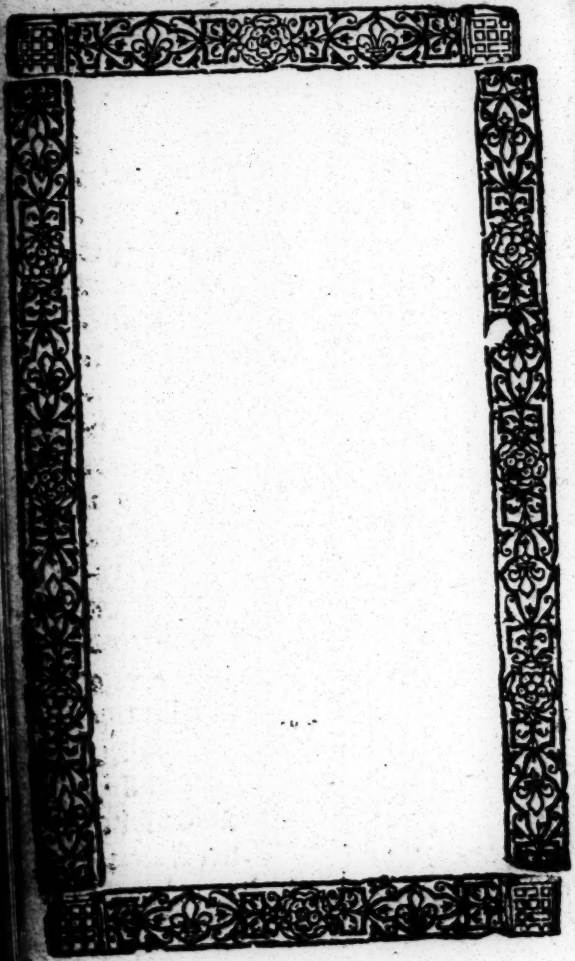
dinate authoritie, loue & reuerence to their spirituall guides vnitie of affection, mercie and compassion either to other. And inasmuch as (O Lorde) wee haue continuall experience of the malice of the diuell, in sowing the seedes of sedition and treason in mens hearts, and in raysing vp the sonnes of Belial to ouercast (if it might be) the faire day of our peace, with a cloud of hellish cõfusiõ; we pray thee, without whom no enterprises canne bee established, to make voyd their hopes, to discouer their practises, and (as thou hast hitherto euen miraculously done) to turne their deuises vpon their owne heads

for their own confusion. There come dayly out of that Pit of Rome, many Locusts: and frō that Sea, there is sent among vs a continual spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischiefe they imagine against the quiet of the Land; It vexeth them to see the shining of the Gospell, and the grouth of thy truth, and they do euen breath out threatnings and slaughters against the professors thereof. Let not (O Lord) their imaginations prosper, let their eyes fall out with looking for that day which they haue long desired; Let thy

hand,

hand, euen thy right hand, find thē out: & if they belong not vnto thée, make them like a fierie ouen in ỹ time of thine anger, destroy their fruit from ỹ earth and their séed frō the children of men, put them apart, and make ready ỹ strings of thy bowe against their faces. And as for vs (O Lord) suffer vs not to wexe wanton with the blessings of peace, nor to forget to render to thée according to thy rewardes bestowed: but grant that thy kindnesse may bind vs more stronglyvnto thee, & that wee may resolue by thy grace to serue thee faithfully, who hast vs dealt so graciously, & that in & for Christ Iesus sake thy son & our Sauiour, Amen.

FINIS.



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Alice Hart

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